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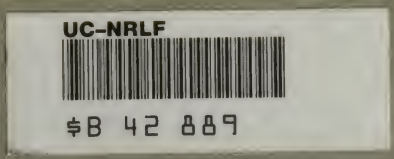

Christianity as a Social Factor in Modern Japan

A THESIS PRESENTED TO THE FACULTY OF THE GRADUATE SCHOOL OF THE UNIVERSITY OF PENNSYLVANIA IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

BY

ALLEN KLEIN FAUST

1909

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PREFACE

THE two main sources of our knowledge concerning the influence of Christianity in Japan have been the missionary address and the globe-trotter's account. In a certain sense, both of these informants have "axes to grind." The former is expected to lay special emphasis only on that part of the truth which will best serve to loosen the purse-strings of his hearers, while many of the latter class of persons, when they come to a missionary country, engage themselves in seeking some new reasons why they should not contribute towards foreign missions.

That both of these sources of information are unreliable and insufficient, is proved by the remarkable amount of ignorance on this point that is met with among otherwise intelligent American Christians. But I feel certain, also, that the missionary, because of his first-hand knowledge and his sympathetic relation with the Japanese people, is a trustworthy authority on the subject of Christian influence provided he can be caught when he is off his guard.

Any person writing about the life of peoples other than that of his native land, has one immense advantage. It is that he does not feel obliged, either by love or prejudice, to defend the institutions and customs which he is reviewing. But the corresponding disadvantage which meets him at every turn, is the fact that a foreigner cannot fully fathom the nature and feelings of other people and thus truly sympathize with them.

The question becomes doubly difficult when the institution to be studied is Christianity in Japan, a non-Christian country. The American Christian who attempts to review his own religious institutions under foreign conditions, is constantly in danger of interpreting facts with an Americanized vision; and the Japanese

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critic is passing judgment on something totally foreign to him though in his own country. But on all phases of the subject, as a possible corrective, I add to my own impressions the statements of Japanese who are prominent in their respective fields. Dogmatic assertions on a question like this must in the nature of the case be utterly discountenanced.

Another difficulty in determining how much Japan has been influenced by Christianity comes from the fact that in the West Christianity has become an organic part of the social life, and this makes it impossible to separate religious influence from that of mere civilization. Moreover, the influence of Christianity in Japan is not limited to those people that have been baptized nor to those of them that may be considered orthodox Christians. Such limitation would surely make out a worse case for Christianity in Japan than the facts warrant.

Only as we remember that the Gospel is a principle and not a fixed dogma, a seed and not a fruit, can we realize the universal applicability of the spirit of Christianity and understand that the outward expression of this spirit is not necessarily identical in all countries and in all ages. Christianity does not only *allow* of development, but its very essence is that of progress and growth. Constant change in its interpretation and constant adjustment to new conditions are necessary to its continued preeminence as a spiritual power in human society. Each social group has its peculiar environments and resultant individuality. Hence it is only reasonable to expect that the philosophy and institutions of Japanese Christianity will be different from those of the Western world, though both are inspired by the same spirit of Christian love.

The Christianity of the past also has varied greatly in its practical content. Two hundred years ago the whole Christian Church believed in slavery and vigorously defended it on Scriptural grounds, and almost universally practised it. Intolerance and the right of taking life for heresy were considered very important parts of Christianity. In the time of Galileo and later, the Church thought it impossible for a person to get to heaven

if he believed that the earth was round and that it revolved around the sun. From facts such as these, it becomes very evident that it is both futile and false to endeavor to measure the influence of Christianity in terms of theology. It must be measured in terms of human life, its constant aim being to incorporate the spirit of Jesus vitally and effectively in individual and social life.

It is from this point of view that the following chapters are written. They are neither a theological treatise nor a missionary essay, but an effort to make known a few of the social problems with which Japan is wrestling at present, and to determine what part Christianity is taking in the solution of these problems.

The fact that I have done Christian work in Japan for a number of years, during which time I acquired a fair ability to speak the language and gained some reading knowledge of Japanese literature, has led one of my professors in the University of Pennsylvania to suggest that I write on this subject, and this is the reason for my undertaking to make a sociological study of Christianity in Japan.

A. K. F.

Lansdale, Pa.,
May 28, 1909.

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CHAPTER I

ANTECEDENTS OF CHRISTIANITY IN JAPAN

The Country. The People. Religions. Shintoism. Buddhism. Confucianism. Bushido. Feudalism. The Restoration. A New Japan.

In order to form a correct idea of the social problems which confront Christianity in modern Japan, it is necessary to have at least a bird's eye view of the principal facts and factors that formed the basis of the social economy of days gone by. It is with the intention of supplying the material needed to take a fairly intelligent retrospective glance at Japanese society that the brief historical review in Chapter One is given.

The Country.—The Empire of Japan consists of four thousand islands. Including Formosa and Saghalien, the total area exceeds 170,000 square miles, being almost four times the area of Pennsylvania, or one-twenty-fourth that of China. These islands are of volcanic origin, and still exhibit many signs of subterranean force—hot springs, earthquakes and volcanoes. Lofty and rugged mountains occupy the centre of most of the islands, causing the rivers of Japan to be short and rapid and of little use for navigation. In some parts of Japan the annual rainfall is one hundred inches. This often converts the rivers into torrents, but it also produces the luxuriant vegetation which is so characteristic of Japan.[1]

The People.—That the Japanese, like all other peoples, are a mixed race, no scientist of to-day seems to doubt, but as to the component elements of the race there is lack of agreement. Dr. S. L. Gulick maintains that the Japanese people have come

[1] C. B. Mitford, *Geography of Japan.*

from a mixture of the Mongol, Malay, Tartar and Ainu races. Other scholars hold that Pigmy, Aryan, Mongolian and Ainu blood is mixed together in the veins of this island race. From either standpoint, the Mongolian is held to be the basic stock. The simple fact that the race is a mixed one and became such in comparatively recent times is of more sociological value than the question as to what elements enter into the composition, for it has been discovered that in biological evolutions species of recent and mixed origin are *easily modifiable, i. e.*, they are very "sensitive to environment."[1]

Too much importance can hardly be placed upon this scientific fact, as it has a very direct bearing on the characteristics of the Japanese people. A mixed and, therefore, modifiable race, recently amalgamated on volcanic islands, among rugged mountains and swift-flowing rivers, where hot springs and volcanoes abound, where earthquakes are frequent, and wind storms, floods and tidal waves are common occurrences, and where nature is very generous in vegetation and in sublime scenery, will develop certain definite characteristics. Japanese scholars have mentioned brilliancy, valor, courage, sympathy, "solidarity of responsibility" and poetic ideas as forming some of the better portion of their national character; while pride, prejudice, impulsiveness and vacillation have been given as less fortunate elements.[2] But all of these traits, good and bad, are found in all other peoples as well. The place of emphasis is the main difference.

The population at present (1908) is about fifty millions. The average density of population for the whole empire is about two hundred and sixty persons to the square mile. Hondo, the main island, however, has over four hundred persons to the square mile. Tokyo, the capital, has about two millions of in-

[1] Gulick, *Evolution of the Japanese*, p. 81.

Giddings, *Principles of Sociology*, p. 814: "On one point there is no dispute. Crossing creates physiological plasticity and variability."

[2] K. Kawakami, *The Political Ideas of Modern Japan*, Chapter III.

habitants. Not more than one-eighth of the total surface of Japan is under cultivation, and yet the urban population is increasing much faster than that of the rural districts. The feudal boundaries of former times still largely mark the distribution of the population and the movement of the working classes. It is, therefore, a hopeful sign that the Japanese are fast becoming a manufacturing nation.[1]

Religions.—Shintoism, Buddhism and Confucianism are so blended in Japan that the common people generally believe in all three religions without clearly distinguishing one from the other. Each one of these faiths has been a great help to Japan's moral life, though much that retards progress has also been fostered by them.

Shinto.—The two ideographs of the word, *Shinto*, mean, "The Way of the Gods." This rudimentary religion is said to be indiginous to Japan. In the earliest times, the sun probably was its highest deity, but coupled with this first god were the *Yao-yorozu* (800,000 gods) that had to do with all phases of nature-worship. Heavenly bodies, lofty mountains, bold cliffs, aged trees were deified. Phallicism, in its usual crude form, also existed quite generally.[2]

To this nature-worship was added ancestor-worship and Mikado worship. Mr. K. Kawakami and other Japanese scholars say that when the invading Aryan element had conquered the aborigines and had established themselves as rulers, they were looked upon as gods by the conquered tribes. This was welcomed and encouraged by the rulers, and very soon it was claimed that the Mikado was a direct descendant of the Sun-goddess. Here then is an amalgamation of the older "Way of the Gods" and Mikadoism—nature-worship and emperor-worship. It is the union of an agricultural cult and a happy political device. In the opinion of Sir Ernest Satow, *Shinto* was nothing more than an engine for reducing the people to a condition of mental slavery.

[1] A. B. Mitford, *Geography of Japan.*

[2] G. W. Aston. *Shinto, The Way of the Gods.*

It is a polytheistic religion, but has only few idols, no sacred book, no moral code, no dogmas, and has but a very feeble idea of spiritual things. "Follow your own natural impulses and obey the laws of the State" is the only injunction that is laid upon the followers of Shinto.

Moto-ori, a famous writer of the 18th century, admits that Shinto has no moral code, and asserts that morals were invented by the Chinese because among them such props were necessary, but that in Japan there was no need for any system of morals, as every Japanese acted rightly if he only consulted his own heart.[1]

The worst that has ever been charged against *Shinto* is that lying and licentiousness found shelter under it, and that all its influence made directly against mental freedom and the rights of the people. The best that has been said in favor of this primitive religion is that its "ideal is to make people pure and clean, to help them to live simply, honestly and with mutual good will; it is to make the Japanese love their country, honor their imperial house and obey their emperor."[2]

In 1899 Shinto was officially disestablished as a religion. Its legal *raison d'etre* now is to be "merely a mechanism for keeping generations in touch with generations, and preserving the continuity of the nation's veneration for its ancestors." It has been suggested, but without warrant, that this legal step is a shrewd and dangerous trap for Christians, by attempting to deprive them of a valid reason for not participating in Shinto ceremonies. Whatever the motive of the disestablishment, the fact is that many of the people continue as before to worship nature, their ancestors, the emperor and his ancestors.[3]

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[1] Murray, *The Story of Japan*, p. 84.

Modern Shinto is founded on two old books called the *Kojiki* (Record of Ancient Matters), written in 712, and the *Nihongi* (Chronicles of Japan), written in 720.

[2] Griffis, *The Religions of Japan*, p. 97.

[3] In the "Commentaries on the Japanese Constitution," by Marquis Ito now Prince), the following passage is found: "The Sacred Throne was estab-

Buddhism.—Buddhism was introduced into Japan from China through Korea, in 552 A. D. Originally it ignored the existence of a supreme being and creator of worlds, and taught spontaneous evolution as its theory of cosmogony. It, however, inherited gods from Brahminism, but these are held secondary to *hotoke*, "saints who have toiled upward through successive stages of existence to the calm of perfect holiness," Nirvana. Knowledge, not faith, is the highest grace. Self-perfection, not salvation through another; not eternal life, but practical annihilation is the *summum bonum* to be sought. Life, springing as it does from ignorance and passions, is of all evils the greatest.[1]

The atheistic ideas of Buddhism caused some trouble at first because of the divinity of the emperor and the *Yaoyorozu* (800,000 gods). But in the ninth century this difficulty was easily overcome by the great priest Kobo Daishi, who taught that the Shinto gods and heroes were the manifestations and incarnations of Buddhist saints. Thus the divine descent of the emperor became compatible with the new religion, and a warm welcome for the faith was found.[2]

The fatalistic doctrine of cause and effect (*ingwa*) is one of the best known of its teachings. It is a sort of metempsychosis. When a man dies, a new being is formed. If the man's life is credited with more virtues than vices, a promotion takes place; if the opposite is the case, degradation follows. Every evil deed will most certainly produce its fruit of calamity, and every good deed its happiness. There is no real responsibility for one's acts, as every calamity and every evil deed proceeds from something

lished at the time when the heavens and the earth became separated. The emperor is heaven-descended, divine and sacred; He is pre-eminent above all his subjects. He must be reverenced and is inviolable. He has, indeed, to pay due respect to the law, but the law has no power to hold him accountable to it. Not only shall there be no irreverence for the Emperor's person, but also shall he not be made a topic of derogatory comment nor one of discussion."

[1] Chamberlain, *Things Japanese*, p. 70.

[2] K. Kawakami, *The Political Ideas of Modern Japan*, p. 74.

in a former state of existence, and so could not be avoided. *Shikata ga nai* (there is no help for it), is a much-used and much-abused expression in Japan.[1]

According to Japanese Buddhism, there are "six ways of life" (*Rokudo*), and lust is what keeps people out of the higher paths. Each one of us is toiling in one of the following six "ways": the world of hell, the world of hungry devils, the world of beasts, the world of disembodied spirits, the world of man, and the world of heaven.[2]

The duty of kindness to all animals is a Buddhist teaching that has had a great effect on Japanese life. On account of this doctrine, meat diet was displaced by vegetable food, as the killing of animals for meat was abhorrent to the faithful. All lower animals are the result of reborn human beings.[3]

Buddhism, with its moral code for the uneducated, its profound philosophy for the educated and its well-organized priesthood and elaborate temple service, exerted an immense civilizing influence on Japan for over a thousand years (A. D. 552–1600). It was Japan's educator in literature, art, architecture, ethics and æsthetics. The whole of Chinese civilization was brought to Japan by Buddhism, and there it modified the imported civilization to suit Japanese requirements.

Thus the religion of Buddha has been a great power for good in Japan, but its fatalism or lack of moral responsibility. its pessimism, its low estimation of the value of *human life*, do not make for the highest morality. As a religion, it no longer commands the respect of many educated Japanese. Often a contempt, far too great, is shown towards it. Though it has become corrupt, it yet retains a powerful influence over the mass of the

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[1] Otis Cary, *Japan and Its Regeneration*, p. 45.

[2] *Transactions of the Asiatic Society of Japan*, Vol. XXII, Part III, p. 366.

[3] This cannot have been the case with fish, as it has always been eaten. Says Lafcadio Hearn, "Who could even be sure that the goaded ox, the overdriven horse, or the slaughtered bird had not formerly been a human being of closest kin—ancestor, parent, brother, sister or child?"

people, but it seems to be unable to provide what the times demand.[1]

Confucianism.—The teaching of Confucius was brought to Japan early in the Christian era, but during the thousand years of Buddhist supremacy it made little progress. This philosophy is pantheistic in spirit, but Confucius himself never declared any opinion at all about the gods, or concerning a future existence. The "five relations" (*gorin*) are the basis of the system. These relations are those between father and son, lord and subject, husband and wife, elder brother and younger brother and friend and friend.

In China filial piety was the first and greatest relation, but in Japan loyalty to the powers that be, was given first place. The meaning of the third relation was that "each one should know and keep his or her own place; the fourth virtue consisted in recognizing the primacy of seniority in age" and the fifth relation emphasized trust between friends.[2] The Confucian ethics became the moral code of the ruling classes in Japan. It contained the doctrine of vengeance, which forbade a man to live "under the same heaven with the slayer of his lord, parent or

[1] In the *Japan Weekly Mail* of October 5, 1907, the following appears:

"The *Shukyokai* (The Religious World) publishes the views of Mr. Shimada Bankon, the well-known, aged Buddhist priest, on 'The Future of Buddhism.' the gist of which is as follows: 'It is hard to find anybody nowadays who believes in Buddhism sufficiently to make it a power in the country. In all parts of Japan our adherents are leaving us to join the Christians. Among the upper classes there seems to be scarcely anybody who believes in Buddhism to-day. This is not at all surprising, for how many priests are there in the whole country who really believe in the religion? It is a case of "like priests like people." Some of the priests are agitating for Government protection. What good could protection do them even if they had it? No government can put life into a dying creed. In times past, I did my very best to arouse men from their slumbers, but in recent years I have come to think that the case is hopeless. With such priests as we see to-day, there is no future for Buddhism. Is it not a fact that some of them, in order to save themselves from utter extinction, are proposing to unite with the Christians?'"

[2] Clement, *A Handbook of Modern Japan*, p. 250.

brother." It inculcated absolute submission to authority, and this principle fitted in admirably with the main ideas of Japanese feudalism. Ieyasu, in the early part of the seventeenth century, ordered the Confucian classics to be printed in Japan, and for the entire period of "locked Japan" and rigid feudalism, Confucianism formed the basis of Japanese education and morals. The best fruit of this Japonicized Confucianism is known by the name of *Bushido.*

Bushido means the "Warrior's Way,"—the ethical code of Japanese chivalry. While largely Confucian, it also contains some Shinto and Buddhistic elements. The combined result was the *samurai* (knight), a peculiar type that influenced Japanese character most profoundly.[1] Bushido, at present, corresponds somewhat to the American "spread-eagleism." Among students and orators, the word is continually heard. As used by them, it is the incarnation of *Yamato-damashii,* the soul of unconquerable Japan. In a word, it is the religion of honor and loyalty.[2]

The Japanese *samurai* possessed the best culture and morals of his age. Dr. Griffis says of him, "Thus the *samurai,* at once soldier and scholar, warrior and gentleman, is the consummate white flower of Japanese civilization, the creator of public opinion, who wields the destinies of his country." Their moral ideal was expressed by themselves thus: "To the *samurai* first of all righteousness, next life, then silver and gold. These last are of value, but some put them in place of righteousness. But to the *samurai,* even life is as dirt compared with righteousness." The *samurai* was carefully trained in bravery, courage, politeness, honor, self-control and, above all, loyalty. But unfortunately, this code of honor very often ignored chastity, and encouraged revenge and suicide. The story of Japanese chivalry is almost incredible in its awful suicides.[3]

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[1] *Japan Evangelist,* Vol. XV, No. 1, p. 7.

[2] See Dr. Nitobe's, *Bushido, the Soul of Japan,* for a flattering account of this patriotic code of morals.

[3] "The number of suicides reported by the daily press in this country is appalling. The way that suicide cases are treated by irresponsible news-

The opposite of European chivalry in its regard for women; it did not prevent the sale of daughters to shame under the guise of filial piety; it cared not whether the concubine entered the home or not; and it reduced woman, generally, to a low position.[1] It was a superb system of patriotic honor, but it does not appear to meet the requirements of every-day, civil life in times of peace and amid the complicated problems of modern civilization.

Feudalism.—Lafcadio Hearn asserts that almost the whole of authentic Japanese history is comprised in one vast episode: the rise and fall of the military power. It looks as though the entire social organization of ancient Japan—as represented in the clan-families—was a preparation for the feudalism of later years. Family life, religion, and politics, all pointed in the same direction. The emperor was considered a heaven-descended monarch, and too holy to do administrative work. Consequently the Chinese bureaucratic form of government was introduced. With this came Chinese learning and luxury. In the seventeenth century, one hundred and eight departments were created by the emperor Temmu. The military governor, at first, was appointed by the emperor, but in time complete usurpation of power took place,

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paper scribblers tends to make readers regard self-destruction as one of the finest of heroic acts. At the beginning of this month a drunken student who had been plucked at high school went to a brothel, and, after cutting the throat of a miserable prostitute, put an end to himself in the same way. This abominable action formed the subject of long paragraphs in one of the local papers, entitled 'A Magnificent Way of Dying.' * * * It seems to us that the old *samurai* admiration for suicides, instead of dying out, has revived during the last few years. * * * It will be remembered by some readers that a few years ago Japan's greatest philosopher, Dr. Kato Hiroyuki, contributed an article to the *Taiyo* in defence of suicide committed by defeated troops, extolling it to the skies as a piece of heroism in which Japanese surpassed all other countries. The men applauded for their patriotism by Dr. Kato did not, however, commit suicide. They had more common sense than they were credited with. But suicide is praised to-day in the most open way by hundreds of educated Japanese. Feudal Japan is by no means dead, as some sanguine folks imagine." *The Japan Weekly Mail*, August 1, 1908.

[1] Clement, *A Handbook of Modern Japan*, Chapter XVIII.

and the new office became hereditary. Nominally, the *shogun* (military governor) was subject to the emperor, but in fact, the emperor was dependent upon the *shogun.* It was a powerful device on the part of the *shoguns* to foster and encourage among the people the belief that the Mikado was divine and, therefore, too sacred to have anything to do with war, money or actual government.

The Fujiwara family, as early as the middle of the seventh century, began to monopolize the civil offices, and to supply the emperors with wives and concubines.[2] The strong Fujiwara clan continued in power till 1050, when the Taira and Minamoto families began to struggle for the *shogun's* position. This struggle came to an end when, in 1185, Yortiomo, of the Minamotos, became military governor. From this time on to the Restoration in 1867, Japan was in the grip of feudalism, and possessed a dual form of government.

The Hojo family ruled during the thirteenth century and for some years afterwards. At a period of degeneracy, Ashikaga became head, and gave the country fifteen rulers, who reigned during the gloomiest period of Japan's Dark Ages. Then came the remarkable trio of great men, Nobunaga, Hideyoshi and Ieyasu. The last-named has been styled the Japanese Julius Cæsar. He began to drive out the Jesuits, and established the Tokugawa shogunate. Iemitsu, the third *shogun* in the new line, locked the doors of Japan, which remained closed for almost two hundred and fifty years. The feudal fiefs were carefully reorganized and manned with lords that could be trusted by the *shogun.* These lords were required to give the very best security for their good behavior. At regular intervals they were obliged to spend a certain time in Yedo (Tokyo), the shogun's capital. Whenever the lords returned to their daimiates they were required to leave their families in the capital as hostages. Conspiracy was now practically impossible, the Jesuit peril was driven out of the country, thirty thousand native Christians had

[2] *Japan Evangelist*, March, 1907.

been killed, and the period of seclusion—exclusion and inclusion —had begun.

Two reasons have been assigned why the doors of Japan were so securely closed. One of these reasons was fear of Jesuit conspiracy. It has been amply proved that this fear was well founded. The other reason is found in the extreme native pride. This pride was expressed in edicts such as the following: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan, and let all know that the king of Spain himself or the Christian's God, or the great God of all, if he violates this command, shall pay for it with his head."

Thus Japan's long sleep commenced—but let it be remembered that it was the sleep of a chrysalis. Before half of the period of this seeming inactivity was over, the sleeper began to have wonderful dreams—dreams which in later days were remarkably fulfilled. Let us take a brief glance at this ancient sleeping giant at a time just before he awakes in the middle of the nineteenth century. We find that the powerless Mikado continued to be worshiped as the Son of Heaven even by the *shoguns*. The Tokugawa family held the power over about two hundred and seventy feudal lords, who were divided into four classes. These lords regularly paid much homage and more tribute to the *shogun* at Yedo. Their total number of retainers (*samurai*) was not far from two millions, who were also divided into different classes.

The common people (*heimin*) were classified as farmers, artisans and merchants. Of the *heimin*, the farmers were the highest and the merchants the lowest in rank. Hopelessly below the *heimin* were two classes of beings that were hardly considered human, the *eta*, who were well-diggers, grave-diggers, torturers, and butchers; and the *hinin* (not-human-beings), who were mendicants, certain kinds of prostitutes and outlaws in general. "To take the life of a *hinin* was not considered murder, and was punishable only by a fine."[1]

Society in general was becoming restive, but was strictly con-

[1] Lafcadio Hearn, *Japan, an Interpretation*, p. 273.

trolled. Very heavy taxes were demanded from the people. Distrust between the feudal lords and the *shogun* was universal. Personality was suppressed by coercion, and "the individual did not exist except for punishment." The different clans, towns, villages, districts, while externally united, had each its own peculiar customs and sphere of activity. *Meibutsu* is a word which is very frequently heard in Japan. It refers to the special product, such as of art, food, etc., that makes its place of manufacture famous. This product usually is not made at any other place in the country. Japan had now reached her acme in art, ceramics, lacquer, metal-work and painting. The Dutch on the island of Deshima had introduced into Japan some medical knowledge and other sciences, as well as some of the more modern inventions as they were known in Europe at that time.

In religion, there was an eclecticism of Shinto, Buddhism, Confucianism and Bushido, which meant in practical life, nature-worship, ancestor-worship, loyalty and a certain kind of stoicism.

But the giant, through his long sleep, had become stronger, and underneath the social surface the revolutionary spirit was fast gaining in power. This spirit finally succeeded in breaking down the existing order of things, restored the emperor to his original position as ruler, and re-opened Japan to the world.

The Restoration.—Though the first half of the nineteenth century seemed to be a time of profound peace in Japan, we have noticed that the feudal system was fast becoming undermined. The lords lived in magnificent luxury, and this was the cause of unbearable taxation and oppression for the peasantry. At a certain time the taxes amounted to twenty-two million *koku* of rice out of a total production of thirty million *koku*. Moreover, the shoguns were compelled to relax their control over the stronger lords, because the nation was tired of over-government.[1]

Another cause of the break was the important intellectual movement that was started by the Mito family. In 1715 the

[1] Aston, *Japanese Literature*, p. 383.

Dai Nihon Shi, a history of two hundred and forty-three volumes, was completed. This work had been begun by the second prince of Mito, who died in 1700. It has been said that in this historical research the Restoration of 1868 had its real birth. These scholars of history soon discovered that the emperor in former ages had been absolute in power. Their assiduous study of Confucianism also pointed to absolute monarchy as a desirable form of government. Thus the deep patriotism and a renewed love for the emperor was kindled in the hearts of the educated class.

The commercial and industrial classes realized more and more that a military state is the arch-enemy of industry and economic activity. Hence, opposition to the feudal system was very powerful in this part of Japanese society.

Such were some of the causes of the Restoration, and such the internal forces at work; but to provide the proper occasion for complete success, external forces were also needed.[1] These were found in the Dutch factory at Nagasaki, in the anxiety caused by the troubles of China at the loss of Hongkong, and most of all, in the landing of Commodore Perry, in 1853-4, and in the treaty of comity which he made with Japan. Some years later, the bombardment of Kagoshima and Shimonoseki showed the utter weakness of feudalism, proved conclusively the superior strength of the West, and pointed out the absolute necessity of national unity on the part of Japan.

In a few years, most of the feudal lords had voluntarily resigned all their rights, and in 1865 the emperor himself ratified the treaties of comity to which the shogunate had assented on its own authority, eleven years before. In November, 1868, the emperor left the ancient capital of Kyoto, to enter Tokyo, the new capital. Feudalism was totally abolished. The lords were given the title of baron and received government pensions, but the *samurai* were deprived of their former support, and in a day, many became as poor as the poorest. This has been of immense social consequence to Japan. The merchants had

[1] See Y. Ono's *Industrial Transition of Japan.*

always been considered as constituting the lowest rank of society, and society in general despised them, and always suspected them of commercial immorality. But they were necessarily the class that was destined to represent Japan in the commerce of the world. The *samurai*, who represented the best in art, education and morals, had neither the money, the inclination nor the kind of ability needed to enter the business world; consequently the outside world has come to hold a very low opinion of the Japanese merchants, and illogically, the conclusion is reached by Westerners that all Japanese are dishonest. This is a gross error, one that has done untold injustice and injury to Japan as a nation. It is a most important social problem, but Japan is slowly solving it by trying to elevate the commercial morality of those of her merchants that need it,[1] and by inducing *samurai* to enter the business world.[2]

With the downfall of feudalism, the emperor again became absolute monarch, and a centralized government and national unity were re-established. But with the new life and foreign intercourse, democratic ideas made their appearance, and these ideas in the minds of the people, caused the emperor to take his famous "five oaths," by which he promised: (1) deliberative assemblies; (2) the government and people in harmony to promote the national welfare; (3) all classes freely to exercise their

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[1] Dr. Ladd, in 1907, under government auspices, delivered a number of lectures on this general subject in many cities of Japan. Among other things, he said: "Japan's business morality is below par on the markets of the world. She has been blamed too much, but I am sorry that there is some truth in the charges. The world of industry requires more loyalty than war does."

[2] In the *New York Evening Sun* of July 23, 1908, the following appeared: "George Kennan, just arrived in New York after a stay in Japan, told to-day of his belief that Japan would by peaceful methods conquer the commerce of the Pacific. They would underbid and undersell American merchants, he said. He believed that they were on the way toward reaching the white man's standard of commercial honesty, too. The Samurai class, he said, were now entering business, and bringing with them the needful standard of business honor."

abilities;[1] (4) impartiality and justice to all; (5) that learning and knowledge shall be sought for throughout the whole world in order to add to the glory of the empire.[2]

This last oath has been most carefully and most assiduously carried out. Brilliant scholars along all lines have, ever since, been sent to Europe and America. These carry back with them the best of Western ideas and institutions. Japan adopts these and adapts them to her own needs. Hence the rapidity of transition in government, education, army, navy, industries, transportation, communications, finance and courts of law. In practically all of these departments, Japan stands on a par with the most advanced Occidental nations.

Thus through the combined contributions of East and West a New Japan has been most rapidly evolved. The ancient clan morals are now sadly deficient, for a world people must have a world morality. A revolution in social ethics has been made necessary. The best and most intelligent people of Japan very keenly feel this need. Some look for the revitalization of the old religions; others claim that loyalty and filial piety are all the morality that is needed for the Orient; still others say that science and modern education will solve all possible problems; a fourth class of people looks very hopefully to Christianity for the needed moral power.

As has been said before, the ethical forces of Old Japan—Shinto, Buddhism, Confucianism, Bushido, feudalism and ancestor-worship, while exceedingly powerful in many respects, all tended more or less to suppress personality, and to rate the worth of human life at a low figure. Can Christianity, under such conditions, supply Japan with the moral pabulum which her new life has made necessary? What progress, if any, has Christianity already made towards the social regeneration of Modern Japan? In the following chapters an attempt is made to answer these two questions.

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[1] By this, 982,800 *eta* and *hinin* were made citizens.

[2] K. Kawakami, *Political Ideas of Modern Japan*, Chapter V.

CHAPTER II

THE SECOND COMING OF CHRISTIANITY. ITS INFLUENCE ON GOVERNMENT AND EDUCATION IN JAPAN

Remnant of Jesuit Christianity. Opposition to Christianity. Commercial Treaties. Religious Freedom. Christians in the Diet. Legal Codes. "Free Cessation." Christian Schools. Discrimination Against Christian Schools Removed. Criticism of Christian Education in Japan. Female Education in Japan. Christian Girls' Schools and the Department of Education. The Fine Arts.

The question whether Christianity is able to make any lasting impression upon the Japanese is fairly well answered by the fact that in 1865, on the Island of Kyushu, several Christian communities were discovered, survivors of the Jesuit evangelization of over two centuries before. These Christians, numbering five or six thousand, had preserved certain prayers, the rite of baptism and a few books. They were the descendants of men and women who, at the risk of their lives, had secretly kept up their faith through over two hundred years of strong proscription and cruel persecution.

The government, in 1867 to 1870, organized an inquisition to hunt out all such Christians. They refused to give up their faith, and as a consequence, they were torn from their native places and distributed over the empire and were kept as the prisoners of the various feudal lords. In 1873 they were released, though, on account of torture and harsh treatment, many had died before freedom came.[1]

It is, therefore, not strictly correct to say that Christianity re-entered Japan at the opening of the country. The fact is that the government, with all its severity, had failed to stamp

[1] Chamberlain, *Things Japanese*, p. 287.

out completely the Jesuit faith. But a new type of Roman Catholicism was introduced in 1858. Protestantism came in 1859, and the Greek Church in 1861.

By bearing in mind the content and spirit of the politics and religions of old Japan, and also the Jesuit episode, it can readily be imagined that Christianity would not be welcomed very warmly; for the Christian religion in very many points is diametrically opposed to the doctrines and ideals current in Japan at the time of her great political and economic transition.[1]

One of the fundamental doctrines of Jesus is the infinitely high value that He placed on human life. According to his teachings, one human life is worth more than the whole world of material possessions. The blind, the crippled and the diseased must be saved because they are human beings; and even the moral delinquent, the prodigal, because he is human, must be brought back, if possible. Christianity holds that human beings are the sons of God and that for the sake of these sons of God, Christ was willing to die the death of the cross.

Closely related to this immense worth of the individual is the idea of democratic government, which was another cause of friction. Christianity gives Christ the first place and believes Him divine; the Japanese gives his emperor first place, and believes him divine. Christianity says, "Worship your great Spiritual Ancestor only, the heavenly Father;" the Japanese worship their physical ancestors. So government and religion stood in absolute opposition to Christianity. Dr. Kato, even now, teaches that it is treason for a Japanese to become a Christian, and that the idea of human brotherhood is the deathstroke to all real patriotism.[2]

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[1] A very well educated Japanese gentleman once told me that the idea of eternal life, which is so much emphasized by Christianity, was abhorrent to a faithful Buddhist, for, unending, conscious existence would, to his mind, amount to a very hell.

[2] "It is the same spirit of loyalty that has made it hard for Christianity to get a foothold in Japan. The emperor was the representative of the gods of Japan. To embrace a new religion seemed a desertion of him and the follow-

European agnosticism early found good soil in Japan and added strength to the opposition. The accepting of a foreign religion was interpreted by some as a reflection on the native institutions, and the fear, partly induced by the Jesuit experience, that the Christian nations would follow their religion and conquer Japan, was also of some weight in the early days.

On Sunday, July 10, 1853, while Commodore Perry's ships were anchored off Uraga, at the entrance of Yedo Bay, Protestant Christianity for the first time directly affected Japan. Treaty communications were discontinued by Perry, and no visitors were allowed on shipboard, because it was the Christian Sabbath. The Japanese much desired to continue communications, but Perry observed the day by holding divine services on board the ships.[1]

Townsend Harris, a noble Christian man, was the first United States minister to Japan. In 1859 he succeeded in making the first commercial treaty between his own country and Japan. In this treaty a clause occurs which "provides for the free exercise of their religion by the Americans, with the right to erect suitable places of worship, and that the Japanese would abolish the practice of trampling on the cross."[2]

Immediately after this treaty had been signed, missionaries slowly began to come to Japan. But anti-Christian edicts were still displayed all over the country. On March 10, 1872, the first Christian Japanese Church was organized in Yokohama, with eleven members. In the same year, the Gregorian or Christian Calendar was adopted, to go into effect from January 1, 1873;

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ing of the strange gods of the foreigner. The work of the Catholic missionaries, which ended so disastrously in 1637, has left the impression that a Christian is bound to offer allegiance to the pope in much the same way as the emperor now receives it from his people; and the bitterness of such a thought has made many refuse to hear what Christianity really is. Such words as 'King' and 'Lord' they have understood as referring to temporal things, and it has taken years to undo this prejudice."—*Alice M. Bacon.*

[1]Clement's *Christianity in Modern Japan*, p. 6.

[2]Griffis, *Townsend Harris.*

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and on February 19, 1873, was issued the decree which removed the edicts against Christianity from the official bulletin boards of the empire. The foreign powers had long protested against these edicts and the cruel tortures to which the remnants of Jesuit Christianity was subjected. Torture in the courts of law was abolished in 1873.[1]

Dr. Guido Verbeck, a missionary of the first magnitude, having arrived in Japan in November of 1859, was soon called to the service of the new government which was to be formed. He was sent for when Tokyo was made the capital. He became general government adviser and was the first director of the Imperial University, which was just being re-established. It was Verbeck's great influence that caused Marquis Ito (now Prince) to say, "Japan's progress and development are largely due to the influence of missionaries exerted when Japan was first studying the outer world."[2]

The first treaties of commerce that were made with Japan contained an extra-territoriality clause. This meant that in the eyes of foreign nations Japan was not a sovereign state. This, of course, offended Japan's pride, and continual efforts were made to get rid of this discrimination. No sooner had the emperor been restored to power than an imperial embassy was sent to America and Europe. This embassy was to secure the removal of the extra-territoriality clause in the treaties, and to study Western institutions. Dr. Verbeck planned the embassy and its itinerary. He had also told the new government that

[1]"This forward step was entirely due to a Frenchman who codified the Japanese law. One day while at the work of codification he heard groans in an adjoining apartment, and asked what they meant. An evasive answer was returned; but he persisted, and finally burst into the room whence the groans issued, to find a man stretched on the torture-boards with layers of heavy stones piled on his legs. Returning to his Japanese colleagues, he plainly told them that such horrors and civilized law could not co-exist, that torture must cease instantly, or that he must resign. This firm stand brought about the immediate disuse of this practice."—Chamberlain, *Things Japanese*, p. 165.

[2]Barton, *The Missionary and His Critics*, p. 135.

unless the edicts against Christianity were removed, no country would remove the extra-territoriality clause.

Prince Iwakura, who was the head of the embassy, soon found out that Dr. Verbeck's estimation was right, and long before they reached Japan, he telegraphed back that the anti-Christian edict boards should be removed. Afterwards, Verbeck became adviser to the new Imperial Japan Senate.

As a mark of esteem, the emperor decorated this humble missionary with the "Order of the Rising Sun." "Dr. Verbeck has impressed his stamp on the whole future history of renovated Japan."[1]

The removal of these edicts was the first step toward religious toleration and liberty of conscience in Japan.[1] The final step toward this liberty was taken on February 11, 1889, when the emperor granted a constitution to the people. The twenty-eighth article of that constitution reads as follows: "Japanese subjects shall, within the limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief."

Christianity, though in history a very poor example of toleration, is the real cause of the religious liberty which Japan is enjoying. Professor K. Asakawa points out that the beginning of toleration made in 1872 had been occasioned by a Catholic persecution. The clause in the constitution granting religious freedom is "due to the unconscious influence of the Christian Church in Japan. But for the latter, the religious clause of the constitution and all the subsequent laws and acts embodying the common principle, would have been superfluous. Thus in 1889, Christianity had not only gained a legal status, but legal equality with any other religion in the realm."[2]

In March, 1876, the government of Japan issued the following edict: "It is hereby notified that up to the present time the first and sixth days have been observed in the government offices as

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[1] *Christianity in Modern Japan*, Chapter II.

[2] K. Asakawa, *Atlantic Monthly*, Vol. 99, p. 652 f.

the days of rest. But hereafter all government offices will be closed on Sundays." This was an unexpected blessing to the infant church in Japan. In the early days the government employed many foreigners in almost all departments. Many of these, because of their religion, refused to work on Sundays. Moreover, the foreign legations and consulates were closed on that day, so that, after several years of confusion, the government decided, though somewhat unwillingly, to make Sunday a legal holiday. All government offices, schools, banks, etc., are closed on that day, which gives those of the employees who desire to do so, the chance to attend church services.[1]

Count Katsura (now Marquis), who was prime minister during the Russo-Japanese war, granted Dr. Wm. Imbrie an interview on religious matters. His aim was to show that the war had nothing whatsoever to do with differences of race or religion. The following extracts contain the gist of the interview, and may be taken as a fair representation of the present attitude of the government:

The truth is that Japan stands for religious freedom. This is a principle embodied in her constitution; and her practice is in accordance with that principle. There are Christian churches in every large city, and in every town in Japan; and they all have complete freedom to worship in accordance with their own convictions. These churches send out men to extend the influence of Christianity from one end of the country to the other, as freely as such a thing might be done in the United States, and without attracting any more attention. There are numerous Christian newspapers and magazines, Christian schools, some of them conducted by foreigners and some by Japanese; and recently an ordinance has been issued under which Christian schools of a certain grade are able to obtain all the privileges granted to gov-

[1] "It is hard to estimate the value this edict has been to the Christians of Japan. Before it was issued it was impossible for the growing Christian community to attend church with any regularity. While the majority of the people take little notice of the day, it is known as the Christians' day for preaching and worship. Even Buddhist schools close on Sundays, and the priests, too, use this day for special preaching. The merchants have no rest-days at all, and the farmers still cling to their local days of rest, but with the spread of Christianity, Sunday will be to Japan the blessing that it has been to other nations." De Forest, *Sunrise in the Sunrise Kingdom*, p. 109 f.

ernment schools of the same grade. Missionary associations are allowed to own and manage land, buildings and other property, for the extension of Christianity, the carrying on of Christian education and the performance of works of charity and benevolence.

The number of those professing Christianity in Japan I do not know; but it must be a large number, with a much larger number who are Christians in their affiliations. The Japanese Christians are not confined to any one rank or class. They are to be found among the members in the National Diet, the judges in the courts, the professors in the universities, the editors of leading secular papers, and the officers of the army and navy. Christian literature has entrance into the military and naval hospitals, and a relatively large number of the trained nurses employed in them are Christian women. Recently arrangements have been made by six American and British missionaries and six Japanese Christian ministers to accompany the armies in Manchuria, in the capacity of spiritual advisers to the Christian soldiers.[1]

Missionaries and Japanese Christians find cause for rejoicing in the fact that the recent general election (1908) resulted in the choice of fourteen Christians as members of the House of Representatives. The number of enrolled Christians of all denominations is about one hundred and sixty thousand out of a total population of fifty millions, or about three out of a thousand. The fourteen Christians out of the three hundred and eighty members of the lower house, are about four out of a hundred. The Speaker of the House has practically always been a Christian. The late Mr. Kataoka was five times re-elected to the speaker's chair. In addition to this work, he was president of the largest Christian college in the empire.

It is also true that in the prefectural governments the number of Christians is disproportionately large. "It is the powerful influence of Christian sentiment that abolishes and keeps abolished legal prostitution in Gumma perfecture." This would go to show that the influence of Christianity upon Japan cannot be estimated merely by numbers. Professor Clement points out that the relatively large number of Christians is elected because of the high reputation and established character of these men. And their success in those positions is due, in no small degree, to

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[1] Clement, *Christianity in Modern Japan*, pp. 139–140.

the education which they received at mission schools, and to the training they enjoyed in church assemblies.[1]

Moreover, the Christians in politics are almost all men of action and influence. Of the Christians in the present diet, Shimada is editor of the Tokyo *Mainichi Shinbum* and is very active in social and moral reforms. Nemoto is the well-known temperance champion. He is the author of the anti-tobacco bill, which prohibits the sale of tobacco to minors. This is now a law. A similar anti-liquor bill only barely failed to become a law. Yokoi has been a Congregational pastor and president of Doshisha College. Ishibashi is the editor of the Osaka *Asahi Shinbum;* and Tawaga is editor of the *Miyako Shinbum,* Tokyo. Uzawa is a young barrister, recently honored with the degree of *Hogaku Hakase,* or Doctor of Laws. Kurahara worked hard in America for an education and is called "the scholar without a penny." Hattori is well known in Seattle, where he was active in Christian work among the Japanese. Takekoshi is the author of "Japanese Rule in Formosa."[2]

Legal Codes.—It has been happily noted that the new legal codes of Japan have come to recognize Christian standards in their requirements. The individual is now considered as a person, not only as a part of a family, or as a citizen of the land. By the civil code that went into effect in 1898, persons became adults on reaching the age of twenty. "Until that time there was no such a thing as becoming of age in law. Only persons who were heads of families enjoyed entire liberty of person, unless the people having authority over one's person were all dead." The new code allows a young man of thirty and a young woman of twenty-five to marry without the consent of their respective families; and for the first time in the history of Japan, the wife also can, in certain cases, bring action for divorce.[3]

Concubinage is no longer recognized by law. Provision is made

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[1] Clement, *Christianity in Modern Japan,* p. 169 f.

[2] *Japan Evangelist,* June, 1908.

[3] Murphy, *Social Evil in Japan* (1908), p. 64.

for the punishment of crimes against the person of one incapable of resistance, as a woman; and the purchase of human beings, with the intention of sending them out of the country, is prohibited.

Through the effort of the Christian Temperance Workers, the Salvation Army, and other missionaries, a most important legal point was gained against the way in which licensed prostitution was carried on. Formerly, the many girls who were sold by parents or others to brothel-keepers were unable to escape their slavery except by the permission of the keeper of the brothel. A test case was carried up through all the courts to the highest, and finally won by the Christians who contended that a girl should not be kept in a brothel against her will. Much of the force of this decision was, however, nullified by another decision, which made the debts of the girls to their employers valid and collectible by a process of law, from the girls or their parents. The brothel-keepers see to it that the girls are always in debt to them. But the outcome of it all was that the Home Department issued Order No. 44, October 2, 1900, which is entitled, "Regulations for the control of prostitutes." Articles five and six of this order are the happy result of the agitation by the Christians for "Free cessation." Article 5 provides that requests for erasure from the prostitutes' register may be either written or oral. Such requests shall not be entertained by the police unless made in person at the police station; exceptions shall be made in the case of requests sent by mail or messenger, where the police believe there are reasons that the applicant cannot appear in person. As soon as requests for erasure have been accepted by the police, the name of the prostitute making the request must be stricken from the register. Article 6 states that no person, whatsoever, shall be allowed to interfere with the request for erasure from the official register.[1]

Education.—To do Christian work in a non-Christian land, it has always been felt that Christian schools are a necessity

[1] Murphy, *Social Evil in Japan*, p. 170.

from the very beginning. Native ministers and teachers must be adequately trained, and those students who enter the world of business, if thoroughly grounded in Christian character, will be "living epistles" ever teaching concerning their new life-power which makes for righteousness. All the larger denominations, upon entering Japan, established schools of one kind or the other.

At the beginning of the year 1908, the following Christian schools were maintained in Japan:

PROTESTANT:	
12 Boys' Boarding Schools, having.....	3,604 students.
45 Girls' Boarding Schools, having.....	5,526 students.
93 Day Schools (including Kindergartens), having	7,920 students.
22 Theological Seminaries, having	367 students.
14 Women's Bible Training Schools, having....	247 students.
Total	17,664 students.
ROMAN CATHOLIC (1903).	
5 Boys' Boarding Schools, having	1,278 students.
12 Girls' Boarding Schools, having.....	606 students.
30 Day Schools (including Kindergarten), having	4,244 students.
4 Theological Seminaries, having.....	55 students.
Total	6,183 students.
GREEK CATHOLIC (1903):	
1 Boys' School, having.....	78 students.
1 Girls' School, having.....	83 students.
1 Theological Seminary, having	167 students.
Total	328 students.

The above statistics include only those schools which are largely supported by the different missions, and do not include those private schools conducted by Christian Japanese men and women. At least 25,000 Japanese persons are to-day being educated in Christian schools. Of course, not nearly all of the students in these schools become baptized Christians, but hardly any of them leave school without imbibing some of the most important Christian principles of life. No one who has seen them will deny

the educative and moral power of the Christian schools. But it was a rough road over which these mission schools had to travel. Whenever a wave of anti-foreign influence passed over Japan—and these waves were rolling rather continually for six or eight years immediately previous to the abolition of extra-territoriality—the number of students and the popularity of these schools would decidedly wane. But the intense desire of a large majority of Japanese students to learn English, and the fact that the mission schools could teach English very much more satisfactorily than the government schools could, has, on several occasions, saved the Christian schools from still more serious defection. To add to the trouble, there were missionaries on the field who could not feel satisfied until they had given to their students' Christianity a decidedly American tinge. This element of foreignizing has almost always been bitterly resented by public opinion. But, happily, it seems that this genus of missionary is slowly dying out.

Though the new treaties abolishing extra-territoriality went into effect in 1899, it was not until 1904 that Christian schools were granted the same privileges as the Government schools of the same grade. Since then all their students can have military conscription postponed, and can enter any examination or higher institution on the same conditions as those in the Government schools.

The Christian schools in Japan now include Kindergartens, primary schools, special schools and theological seminaries. There is as yet no Christian school in Japan of university grade. *Christian* kindergartens are the only ones that can carry out Froebel's ideas. If you take Christianity out of Froebel's system, the backbone of it is gone. At present, the Christian Kindergarten has become very popular. From everywhere comes the report: "We cannot possibly take all the children who apply for entrance. We have to keep a waiting list." The demand seems to be far in excess of the supply of these institutions.[1]

Most of the educational work is of the secondary grade, and

[1] *Christian Movement* (1908), p. 295.

the age of the boys and girls is from fourteen to twenty—the age of adolescence—an age as impressionable as it is important.

Christian education in Japan has been criticised as being unscientific, narrow and one-sided, as instilling moral notions not in accord with Japanese moral instincts, as having for its end propagandism rather than pure education. But one of the largest Christian Middle Schools in the empire reports that two-sevenths of its graduates become ministers, two-sevenths teachers, and three-sevenths business men. This would seem to show a pretty fair result.

The fact that in consequence of the foreigners teaching English in the Christian schools a relatively large percentage of the Christian graduates become teachers of English in Government Middle Schools, gives Christian schools an immense field of influence. In 1904, there were ninety such teachers who were graduated from one Christian school. Moreover, the Y. M. C. A. of the United States is supplying Christian young men to teach English in the Government Middle Schools. There are now some twenty-five such men teaching in the middle and higher schools of Japan. These men are not missionaries in the strictest sense of the term, but they have a powerful influence over the students and others. I once saw 2,000 students, teachers and other people, at a railroad station to say a parting word to one of these young Americans who was to return to his home-land. In his house he had taught the Bible to all who wished to be taught it, and crowds came to hear him.

Because now the Christian schools are given the same privileges as government schools, many more students stay to the end of the course, and this gives them more time to allow the new faith to become a real part of themselves. But the strongest argument that continues to be advanced against these schools is that they are largely "foreign" schools. Most of the Christian secondary schools, however, are now controlled by a board of directors half foreign and half Japanese.[1]

[1] The Rev. M. Uemura, editor of the *Fukuin Shimpo*, in an address, said: "There is, no doubt, much room for criticism of mission schools, but it is not

There are several points that stand in the way of real success of the mission schools. While most of them have good buildings, many of them do not have enough campus, and none has an adequate equipment of apparatus to teach science properly. The idea is still held by some that it is the only business of a mission school to make converts, instead of making really educated men who are righteous and spirit-filled, and know how to live completely.

Christian education has thus far almost altogether steered clear of establishing industrial and technical schools, and yet this might be a very fruitful field for building up the Japanese nation with men of sterling character. A high official in the Japanese Department of Education recently spoke of Christian schools to this effect: "The trouble is they are just flooding the market with more literary trained youth who can't do anything in particular well. We have too many such already. Let the Christian schools turn their attention to technical lines, and they will command our grateful support." The Christian school, however, does not primarily exist to provide technically-trained men for Japan, but to give the spirit of Christ to its students, no matter what their line of study. This could very well be done by means of industrial education—perhaps more successfully than by means of classical learning.

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to be denied that a considerable part, perhaps seven or eight-tenths of our converts at present, have been under their influence." Dr. Schneder, of Sendai, said: "I should say that if it had not been for Christian schools (non-theological) the progress of Christianity thus far made would not be more than half as great. One has to go not by converts alone, but by the progress of sentiment and moral ideas in the direction of Christianity." *Christian Movement*, 1904, p. 31.

The Rev. Mr. Ebina (1906) is reported to have said that since government and non-Christian private schools had begun to open their gates to Christianity, the distinctively Christian schools were no longer necessary. But it is doubtful whether Christianity has had so remarkable an influence on the other schools as to have made its own schools useless; but "it is true that the schools which at one time openly opposed Christianity have begun to show some degree of friendliness, and occasionally they do invite well-known Christian men to address the pupils." *Japan Evangelist*, 1906, p. 40.

Female Education and Christianity.—The first Christian boarding school for girls was opened in 1875, though day schools had been conducted for years previous. There are now fifty-eight girls' boarding schools in the empire, with an attendance of 6,500. Through these schools the Christian home is being thoroughly established. But the government itself has been mightily influenced by the example of mission schools for girls. A high official, in an address delivered at a Christian girls' school in Sendai, said: "You missionary ladies have done a vastly greater work for Japan than you ever dreamed of. Our government had no hope of success in establishing girls' schools until we were inspired by your successes. You have been to us as timely reinforcements to a discouraged army, and without your example there would now be no growing system of higher education." Count Okuma more than once said: "It is useless to work with the male sex as a single standard. Japan, by raising woman to her proper place, should provide herself with a double standard."[1]

The only Japanese university for women was founded by Mr. Naruse, who is still the worthy president, and had he not been a devoted and faithful Christian, the idea of the higher education of the women of his own land would probably never have entered his mind. Nor is President Naruse the only Japanese Christian who has felt called upon to establish institutions of learning for the young women of his country. There are quite a number of such schools conducted and supported by companies of Christian men and women. The best way to prove whether an institution is really influential or not is to see whether or not the Japanese themselves begin to establish it.

Of Miss Tsuda's English School in Tokyo, Dr. DeForest says: "There are many excellent schools for the education of girls in Japan. The educational department is very much in earnest in developing government schools for girls. There are many finely equipped missionary schools for the higher education of girls. But Miss Tsuda's differs from them all in being the only one that

[1] DeForest, *Sunrise in the Sunrise Kingdom*, p. 130.

is Christian, yet interdenominational, that is, Japanese, yet international." It is the highest grade English Christian school for girls in Japan. Beginning with 1909, the graduates of its normal department will receive government licenses to teach in secondary schools without further examination.

The services of the graduates of the Christian girls' schools are always in demand, not only in so-called Christian work, but especially as teachers in all kinds of schools. Their modern methods of teaching, their knowledge of English, and their noble character, no doubt, account for their acceptability as teachers.

The demand for woman's education far exceeds the provision made for it by the government, and this in itself would give the mission schools a *raison d'etre*, aside from the main purpose for which these institutions were established. But it is a fact of serious importance that the Christian girls' schools are not yet adjusted to the general scheme of education in Japan, and this has been a standing complaint against them on the part of those who oppose Christianity, and even of some who are favorable to the new religion.

There is no doubt that some missionaries think that they must always Americanize while they are trying to Christianize. This is a course which is as unwise as it is narrow, whether it is considered from the standpoint of education, or that of propagandism. It is this shortsightedness of method that partly accounts for the relative loss of prestige which the mission schools are experiencing. The government itself is now making it possible for the Christian girls' schools to regain their former position, by inducing them to conform in general to the plan of the Department of Education.

In April, 1907, a regulation was issued, to take effect in 1909, according to which graduates of schools not recognized by the Department of Education are practically excluded from the examinations for teachers' license.

To be recognized by the government, a mission school is (1) to follow a curriculum similar to the one prescribed by the Department, for girls' high schools. (The Bible and special English

etc., can be retained in the curriculum of a private school.) (2) At least half of the teachers must hold government licenses. (3) Sufficient ground for athletic purposes, adequate scientific apparatus, buildings, etc. These conditions do not show any discrimination, nor are they otherwise objectionable, and ought to be met at once by the mission schools. By adopting this course, the educational standard of these schools would be decidedly raised. Moreover, if the mission schools do not accept this regulation, one of their main levers for moving Japanese society Christ-ward —that of providing English teachers for the government schools— will be taken away. For, as stated above, only those can obtain licenses who are graduates of a school recognized by the government. Two Christian schools have already adopted the plan suggested by the Department, and are now enjoying all the privileges of the government institutions.

Dr. Motoda, in the *Kirisutokyo Shuho*, makes the following statement: "There are three ways in which mission schools for girls can survive the present crisis: First, they may become regular *Koto Jo Gakko* (girls' high schools) with all government privileges. This plan excludes the Bible from the school curriculum but leaves a wide margin in which to give religious education, and we must remember that the best results cannot be obtained by forcing religion upon students. Second, they may take concerted action to equip themselves according to the requirements for *Koto Jo Gakko* and then secure privileges, just as many mission *Chugakko* (middle schools for boys) have secured government privileges. Third, if neither of the above plans be feasible, mission schools would better discontinue the work of general education, and confine their attention to the courses of study for which they are especially qualified, such as, special courses in English, Western Household Economy, Foreign Music and similar subjects."

The Fine Arts.—In connection with general education, reference might be made to art and the relation of Christianity to it in Japanese civilization. So far as sculpture is concerned, the influence, I believe, has been purely negative. To the popular

mind, sculpture is dangerously close in its relation to idolatry, and as contact with Christianity and the West has made the worship of images exceedingly odious among those who might take up the study of sculpture, hardly any attempt has been made to produce works of the scupltor's art even for purposes other than that of worship. The modern Japanese with any artistic ability does not wish to be classed with the persons who make the crude stone images of animals that are placed in front of Buddhist temples.

In painting, also, the influence of the West has been more destructive than constructive. The matchless delicacy and beauty of the native paintings, so highly prized by Europeans and Americans and so little understood by them, has suffered by the contact. Art for its own sake has quite frequently been changed into art for gain. In painting, however, a few attempts have been made by Japanese artists at reproducing some of the Christian masterpieces. Along other lines also some notable success has been achieved in the fields of European art.

In music, Christianity has had a very decided influence for good. The native music is quite undeveloped. It has not reached a higher stage than that represented by the minor key and singing in unison. The idea of harmony was totally absent. Christianity has found it exceedingly difficult to introduce into hymn-singing the idea of harmony. It seemed altogether strange to the Japanese mind that four or more voices should sing together and each one have different notes. Surely only one can be right. But to-day, perhaps, nine-tenths of all the Western singing that is heard in Japan consists of Christian hymns, or in the using of these tunes with secular words. It sounds rather strange to an American to hear an ordinary street-song sung to the tune of "There is a fountain filled with blood," or "There is a happy land, far, far away."

The organ is very much used in Japan, and the introduction of this instrument was also due, in the first place, to Christianity. The Japanese now have their own organ and piano factories.

Other Western musical instruments that have found favor in Japan are the violin and the horn. The Japanese realize that music is not one of their special endowments, but the patience and the earnestness with which they work at this ornament of civilization is much to be admired.

CHAPTER III

INFLUENCE OF CHRISTIANITY ON LITERATURE, MORALS, AND RELIGIONS OF JAPAN

Christian Books and Papers. The Popular Novel. Language. Morals. Position of Woman. Marriage and Divorce. Concubinage. Social Evil. Suicide. Imperial Rescript. School Ethics. Home Ethics. Religions. Buddhist Reforms.

LITERATURE.—In a land where only forty years ago no newspaper existed, and now 1,000 publications are to be found, the printed page is of immense importance. The missionaries and the Japanese Christians have from the beginning made profitable use of the pen as a means of influencing Japanese society, a large part of which is highly intelligent.

In 1906, the Christian periodicals consisted of one that was published three times a year, two bi-monthlies, thirty-four monthlies, nine semi-monthlies, five weeklies and three were reported as published "occasionally." The price of these publications ranges from 4 *sen* to *yen* 2.75 a year.

Two or three of the Tokyo daily papers are owned and edited by active Christians. Undoubtedly, the moral tone of the Japanese press has been appreciably raised through the influence of Christianity. Christian professors in the universities, statesmen and members of the Imperial Diet have written books, rich in ethical instruction and strong in loyalty to Christ.[1]

The Bible is to be found in every city, town and village. It is to be had not only in Christian book-stores, but is sold also by non-Christian dealers. That there is a great demand for Bibles is shown by the fact that in 1906 the American and British Bible Societies of Japan circulated 12,700 whole Bibles, 96,136 New

[1] Griffis, *Dux Christus*, p. 275.

Testaments, and 184,895 Gospels and other portions of the Bible. Only a small proportion of the output was given away, the rest were regularly sold. The number of tracts circulated during the same year was 322,444.

Lives of Christ and of Paul are about as numerous and as varied in form in Japanese as they are in English. A very comprehensive and favorable life of Christ was written by a non-Christian, who is a graduate of the Imperial University at Tokyo, and holds the degree of Doctor of Literature. Commentaries on the Bible, translations of the principal works on theology, books on devotion and biographies of Christian heroes are without number. This last form of literature seems to appeal especially to the Japanese readers. Recently, Mr. Tsuchii Bansui has translated into Japanese Milton's "Paradise Lost."

The fact that almost all the Japanese Christian workers can read English, and do read it, manifestly works against the speedy rise of a good national Christian literature. The English language still is the channel through which Christian ideas flow into Japan, to mould the thoughts of the educated.[1]

Frequently one finds in secular books and periodicals passages taken from the Bible, without the use of quotation marks or any hint as to the source of the language. The writer is quite willing that his readers should think him the author of such passages. Unwittingly, such writers pay a high compliment to the Christian Scriptures.

Ten years ago (1899), W. G. Aston, in his well-known "History of Japanese Literature," could truthfully say that Christianity had still to put its stamp on the literature of the Tokyo period; but on the next page he assumes the role of a prophet and says: "Can it be imagined that when a religion is presented to them (Japanese) which alone is adapted to satisfy far more completely all the cravings of their higher nature, the Japanese, with their eminently receptive minds, will fail in time to recognize its im mense superiority? They have already accepted European

[1] *Tokyo Missionary Conference*, 1900, p. 452.

philosophy and science. It is simply inconceivable that the Christian religion should not follow. Probably, as was the case with Buddhism, it will not be received without some modification."[1]

The popular novel is always a good mechanism to register the social temperature of a people. It is quite natural that Christianity should first show its influence on this form of literature. This seems to be the case in Japan. During the last fifteen years the Japanese novel has undergone a total transformation.[2] Not only have the characters been changed, but the language and the ideals presented have also been greatly altered. The modern novelists have all learned from Christianity the meaning of the word *sin*. The Japanese language uses the word *tsumi* for both sin and crime, and the novels of former decades described crime only. The deeper meaning of sin, as hatred, pride, selfishness, meanness of disposition, was unexpressed by them.

Another word that has been given an altogether new content is the word *ai* (love). This word was used almost exclusively in an impure sense. Even to-day, if a Christian preacher uses this word in a country place, where the people do not yet know the Christian meaning of it, the audience often laughs, thinking that the speaker is relating some impure joke. But in books, and among the intelligent people, love has come to mean the same as it does in Christian literature all over the world.

The word *kenshin-gisei* (self-sacrifice) formerly was quite unintelligible unless explained. Now it is used in pulpit and literature and is not only understood readily, but appeals especially to the knightly spirit of the people. The Japanese people possessed the content of the word, but did not express it in the way it is now expressed. *Jinkaku* (personality) is another term that is quite common to-day. In this case, Christianity intro-

[1] Aston, *History of Japanese Literature*, p. 399.

[2] Says Dr. Nitobe, professor in the Kyoto Imperial University, "That people in general believe that Christianity is the best former of character is evidenced by the fact that so many of the characters in popular novels and dramas are Christian."

duced the word and the content. *Meishin* (superstition) is another term, the meaning of which is new to the people, but is now frequently heard in public and seen in print. On literature in general, Christianity has not yet had much influence, but it is equally true that its stamp is slowly becoming visible in many of the present-day literary productions.

MORALS.—As yet, the basis of Japan's morality is not the Christian religion, though many individuals are guided by its precepts. The morals of a nation cannot be entirely revolutionized in the short space of forty years, even though that nation should greatly desire such a change. In Japan, where for over two thousand years the morality of authority—loyalty and filial obedience, or ancestor-worship—has had absolute sway and has indeed preserved the nation during that long period, an instantaneous change is simply impossible. The one question that is ever asked by all Japanese when confronted by some new institution is, Will it be for the glory of the Emperor and *waga kuni* (our country)? This is the one and only test of everything.

But Japan has entirely changed her material civilization, and new ideas and strange ideals are in evidence everywhere. The individual who formerly was owned and restrained by family and community, now speaks about personal rights, and the courts of the land, within limits, recognize such rights. The old social organization is undergoing disintegration, and the newer form has not yet been firmly established. The natural consequence is that Japanese society is in a moral chaos, though this disturbance does not yet reach to all parts of the national life. But it is true, no doubt, that the morals in many directions are lower to-day than they were a hundred years ago. This is the plaintive strain which one continually hears from the Japanese press, and from government officials, such as the Minister of Education and others. They must not forget that morals cannot be bought ready-made, and that thus far no set of customs suited to the new order of things has been crystallized into a binding code of morality. The adjustment to the new environment has not yet been fully made. Right here lies the great opportunity for

Christianity. The basic ideals underlying Western civilization are Christian in character, and as, in a material way, Japan has largely been Westernized, Christianity would seem to be the most suitable religion to go with the new conditions. The fact that the morals in Japan are lower now than they were before the recent advent of Christianity, is not an argument against the power of Christianity. The probability is that if Christianity had not lent a saving hand by pouring oil on the troubled waters, Japan would be in a much more helpless moral chaos than she now is.

The question of the position of woman, and the relation between the sexes in general, are phases in the social problem that have been largely modified through the influence of Christianity and the West. It ought to be stated that woman in Japan always has held a higher position than is the case in the other Asiatic countries, but she has never been considered the equal of man, and perhaps nine-tenths of the Japanses men to-day do not think that woman constitutes the "better half."[1]

Confucianism and ancestor-worship have given woman the low position which she formerly occupied in Japan and elsewhere. Mencius says: "There are three things which are unfilial, and to have no posterity is the greatest of them." The one and only object of marriage was the perpetuation of worship.[2]

There simply *must* be posterity. To allow a family to die out would be the "unpardonable sin," and a crime against the state. The people of the West cannot fully realize the awe and power which this ancient faith possesses. And yet we can under-

[1] Mr. Okakura, who, if I mistake not, is not a Christian, says in the *Century Magazine:* "The Western attitude of profound respect toward the gentler sex exhibits a beautiful phase of refinement which we are anxious to emulate. It is one of the noblest messages that Christianity has given us. To-day we are convinced that the elevation of woman is the elevation of the race. Since the restoration we have not only confirmed the equality of sex in law, but have adopted that attitude of respect which the West pays to woman."—*Century Magazine*, Vol. 47, p. 633.

[2] Nobushige Hozumi, *Ancestor-worship and Japanese Law.*

stand that if we truly believed that our own happiness, as well as the happiness of our ancestral shades, depended on the worship of our ancestors, we should not like to shoulder the responsibility of letting a family line die out. That would mean that the shades of generations upon generations of ancestors would forever have to go unworshipped—suspended somehow and somewhere in eternity, perhaps to be tbe laughing-stock of other more favored shades; or what is more likely, they might endeavor to wreak vengeance on a land whose morals have fallen so low as to allow actual "race-suicide." But to make it absolutely certain that there will be posterity, woman cannot be independent. Marriage laws must be loose, for it must be easy to divorce a sterile wife so as to take one that is not sterile. Concubines from this standpoint may become necessary; and resource must be had to the universal custom of adoption. Wedlock, divorce and re-marriage, concubinage and adoption were the bulwarks which protected the ghosts of the ancestors from the disgrace of being unworshipped. Woman, then, is a begetter of worshippers—and be it said to the honor of the Asiatic woman, that she did not consider herself a slave, but found the highest possible glory in this religious function, the giving of birth to sons; and if not sons, then daughters.

But when a low estimate is put on woman, chastity also is given a low value. Formerly, a large part of the public would have blamed the daughter of poor, old parents, whose suffering she could have relieved by selling herself to a brothel-keeper, if she had refused to do so. Frequently, chastity was placed below the virtue of filial obedience. Nor has this practice altogether died out to-day. During the famine of 1905, many girls who had been sold by the suffering parents were redeemed by the Christians.

It is certainly true that public sentiment has greatly changed in this respect, and that the number of people who would in extreme circumstances favor the selling of woman's virtue is comparatively small in Japan to-day. The laws of Japan in this respect have also been greatly changed. But even to-day pros-

titution can very largely rely upon this distorted religious principle to secure for it the required number of girls.

To get an idea of the change that has taken place in the matter of divorce, a comparison of the former standards with those now in vogue is necessary.

The Taiho Code enumerated seven reasons for divorce for the husband, none for the wife. These seven reasons were, sterility, adultery, disobedience to father-in-law or mother-in-law, garrulity, theft, jealousy and leprosy. Sterility did not mean actual barrenness, but the failure of male issue, and as to adultery, "it was not the immorality of the act itself, but rather the apprehended danger of the confusion of blood that was feared." [1]

The present code specifies bigamy, adultery, desertion, cruelty, condemnation to punishment for certain offences as forgery, theft, embezzlement, sexual immorality and desertion as the principal grounds of divorce. Divorce may be effected by mutual consent of the husband and wife. To make this "agreement to disagree" legal, it must be reported to the public registrar. In a case where mutual consent cannot be obtained, application for divorce can be made to the courts of law.[2]

Several years ago some Christian members of the Diet introduced a bill proposing to make marital unfaithfulness on the part of the husband, as well as in the case of the wife, cause for the divorce, but the bill failed to pass. However, the public agitation of the question no doubt did some good.[3]

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[1] Hozumi, *Ancestor-worship and Japanese Law.*

[2] "But here it appears that the rights of the woman do not receive the same recognition as those of the man. Thus, although adultery committed by the wife constitutes a valid ground for divorce, we do not find that adultery on the husband's part furnishes a plea to the wife."—Gulick, *Evolution of the Japanese*, p. 265.

[3] See *Bibliotheca Sacra*, January, 1905

Mr. Gubbins, who translated into English the new codes, says, in his introduction: "In no respect has modern progress in Japan made greater strides than in the improvement of the position of woman. Though she still labors under certain disabilities, a woman can now become the head of a family,

Japan has learned from Christianity that monogamy is the highest and purest form of life, and a number of Christian writers have, with much exultation, referred to the fact that the Crown Prince was publicly wedded—and the pledges were mutual—and that he lives in strictest monogamy. They believe that the present emperor will be the last to have concubines. The wedding ceremony of the Crown Prince was the first of its kind in the 2,600 years of Japanese history. Such an example by the highest in the land will surely have much influence.

How fully Japan recognizes monogamy as one of the clearest and most benevolent lessons that Christianity teaches, could be seen when a few years ago some Mormons came to the country to do missionary work. All the principal newspapers opposed the movement and only after the Mormons had fully promised not to teach polygamy was permission granted them to do evangelistic work.

Statistical figures show that the marriage relation is coming to be much more lasting than formerly.

	Marriages.	*Divorces.*
1892	349,489	133,498
1895	365,633	110,838
1897	395,207	124,075

From 1896 to 1900 there were 371,295 marriages and only 76,621 divorces, a reduction in the latter of about 25 per cent. Formerly, one out of three marriages was divorced; at present, one out of five is divorced.[1]

In Japan about one out of every ten children is illegitimate.[2] This percentage of illegitimacy is very large, but it is partly accounted for by the loose marriage laws that prevail. The mar-

and exercise authority as such; she can inherit and own property and manage it herself; if single, or a widow, she can adopt; she is one of the parties to adoption effected by her husband, her consent is necessary to the adoption of her child by another person; she can act as guardian, or curator, and she has a voice in family councils."

[1] *Japan Evangelist*, July, 1908, p. 263.

[2] Gulick, *Evolution of the Japanese*, p. 267.

riage ceremony itself is neither religious nor civil, but purely social. It consists of alternate drinking of *sake* (rice-wine) by the contracting parties, in the presence of their friends. To legalize such a marriage, it must be reported to the public registrar. But among the lower classes this registration is considered optional and many do not register at all. Consequently, their children, from a legal standpoint, are illegitimate, though socially they are not considered as such. The peculiar law of primogeniture is one reason why some do not wish to register their marriage. Perhaps both the man and the woman of such a union may be the oldest of their respective families, and in this case, neither would be willing to change the name, as registering requires. This is another product of ancestor-worship. But many simply live together—*dokyu*—and do not take the trouble to register. Moreover, it is a great deal easier to dissolve the partnership if the marriage is not recorded.

Concubinage, as such, has been on the decline since the Restoration. Public opinion disapproves of it, and according to the new Civil Code, children of concubines are prevented from inheriting the family name or property, where there are legitimate children.[1] But *geisha* (dancing girls, practically on a level with harlots), and prostitutes have enormously increased in New Japan. The system of segregation and licensing is in vogue in this country, and it is claimed by those who have made investigations along the line of legalized prostitution, that the enormous increase in this evil business is in large part due to the licensing of the institution. But be that as it may, "free cessation," as we have seen before, was directly brought about by the Christians in Japan. The results of free cessation can be seen from the fact that the increase in the number of prostitutes from 1896 to 1899 was from 39,000 to 52,400, an increase of one-third. Had the same rate of increase continued, there would have been eighty to eighty-five thousand in 1907. But in 1902, two years after free cessation was begun, the number had fallen to 38,600. Thus,

[1] Murphy, *Social Evil in Japan.*

about 12,000 girls left the dens of shame as the result of free cessation. The amount of money spent per person also showed a great reduction, and a decrease in the guests of the better classes is also noticed. The character of the prostitutes has changed for the worse, as the better class gladly took advantage of free cessation. Since 1902, a slow increase has again taken place, though the figures are still lower than they were before the agitation, and much lower than they would have been had there been no movement at all.

Christianity struck a telling blow at this great evil of Japanese society, and everybody in Japan, high or low, knows exactly what Christianity stands for on this point. In making this fight for the freedom of the enslaved women, some Salvation Army officers were brutally wounded by the brothel-keepers and their associates, so that some were obliged to be in the hospital for weeks; but this merely helped so much the more to arouse the sentiment of the better people against this institution of shame. As a rule, people who patronize these houses now go in closed *jinrikisha*, formerly they visited them openly.[1]

It is claimed that since these new regulations are in force the brothel-keepers are often imposed upon by wicked and designing parents, who sell their daughters with the intention of taking them back again in a short time. There are such cases on record, but the law does not permit such girls to enter any other brothel. They can, however, return to the place which they left at the first.

It is a notable fact that a larger proportion of the prostitutes of Japan are reclaimable than is the case in Western countries, where "prodigal sons" sometimes return, but prodigal daughters hardly ever. Drinking is not so closely associated with prostitution in Japan as it is in America, and in some cases at least, the motive for entering the brothels—filial piety—is higher than it is in the West.

Suicide.—It is often said that among the civilized nations

[1] U. G. Murphy, *The Social Evil in Japan and Allied Subjects*, 1908.

Japan has a very high percentage of suicides. About 175 per million of the population take their lives annually, and the number would seem to be growing. In England, the number is about seventy-five per million. One reason why self-destruction is so common in Japan is the fact that, according to former codes of honor, suicide removed all disgrace from the victim and from his family. Courage and bravery, it is believed, could not be expressed more realistically than by deliberate suicide. To eradicate this ancient notion, the present government has been quite active, but with no great success.

A few years ago a graduate of the Imperial University jumped into the crater of Aso, an active volcano. His pocket-book, which was found near the edge, contained a farewell letter, which began thus: "How mistaken are those who say that suicide betrays weakness of will. The strongest will is his who goes down to a death that makes man shudder even to hear of." It has become a common practice among students to jump into the craters of volcanoes or to throw themselves down high waterfalls. A certain aimlessness and hopelessness seems to be abroad. "Where is hope to be found? Where may peace be sought?" exclaims the student referred to above. It is a marked fact that among Japanese Christians suicide is practically unknown.

The brothels constitute the best soil for producing suicides. According to Mr. Murphy, previous to the free cessation and the change in the police regulations in 1900, the average monthly suicides among the public prostitutes numbered between forty and fifty, and during the two months immediately after the change, not one suicide took place among all the public prostitutes in the country.

Necessarily, it will take a long time for Christianity to affect, very materially, the number of suicides in the country at large. For, except in very special cases, such as that of the prostitutes, Christianity can in this matter affect only those who have personal faith in the Christian religion.

Morals in Education.—On November 31, 1890, the Imperial Edict of moral education was issued. Of this document, Dr.

Gulick says: "This is supposed to be the distilled essence of Shinto and Confucian teaching. It is to-day the only authoritative teaching given in the public schools." The edict reads as follows:

We consider that the Founder of Our Empire and the ancestors of Our Imperial House placed the foundation of the country on a grand and permanent basis, and established their authority on the principles of profound humanity and benevolence.

That Our subjects have throughout ages deserved well of the state by their loyalty and piety, and by their harmonious co-operation, is in accordance with the essential character of Our nation; and on these very same principles Our education has been founded.

You, Our subjects, be therefore filial to your parents; be affectionate to your brothers; be harmonious as husbands and wives; and be faithful to your friends; conduct yourselves with propriety and carefulness; extend generosity and benevolence toward your neighbors; attend to your studies and follow your pursuits; cultivate your intellects and elevate your morals; advance public benefits and promote social interests; be always found in the good observance of the laws and constitution of the land; display your personal courage and public spirit for the sake of the country whenever required; and thus support the Imperial prerogative, which is co-existent with the Heavens and the Earth.

Such conduct on your part will not only strengthen the character of Our good and loyal subjects, but conduce also to the maintenance of the fame of your worthy forefathers.

This is the instruction bequeathed by Our ancestors and to be followed by Our subjects; for it is the truth which has guided and guides them in their own affairs and their dealings toward aliens.

We hope, therefore, that We and Our subjects will regard these sacred precepts with one and the same heart in order to attain the same ends.

But fifteen years have produced a great change in the moral ideals that are thought proper to hold before Japanese youth. It has been noted by Christians and non-Christians that the teachings in the new *Kokutei Shushin Kyokwasho* (Text-books on National Ethics) are approaching Christian ideals. Even Dr. Hiroyuki Kato, who is so stern an opponent to Christianity, says that in connection with loyalty and patriotism, independence and self-defense should be taught. He points out that in England there is great public spirit along side of high development

of individual character, and that Japan cannot do better than follow in her footsteps. The compilers of the new text-books on ethics, of whom Dr. Kato was one, are strongly of the opinion that the altered circumstances of the country demand that Japan should add some new elements to the moral training she gives to her young people. For these elements the compilers have come to Christendom and Christianity.

The old ethics carefully defined the duties of inferiors to superiors, but said little about the duties of superiors to inferiors. "Individualism as a principle is not included in the old system. These text-books would serve the purpose of Christians and Buddhists alike, insisting as they do on all the most fundamental principles of morality." [1]

The aim of the text-books is to produce "a good Japanese," *i. e.*, a moral individual as differentiated from the traditional Japanese idea of "a good citizen." The state has recognized the necessity of greater moral individualism, and in consequence of this has issued the new text-books. In so doing, Japan is necessarily adopting principles that resemble in form the highest Christianity.[2]

One chapter is entitled "Yoki Nihonjin" (a good Japanese). "A good Japanese is a man who strives to fulfill all the duties of a subject. As a citizen, he bears in mind all that a citizen ought to bear in mind. * * * The members of his household and others he must treat in a proper manner. A good Japanese must be upright and a man who shows steady industry in his business and who exercises ingenuity in order to improve his methods of business." Other subjects are: Ancestors, Society, How to Treat Other Persons, Other Persons' Property, Other Persons' Reputation, Gratitude, Contracts or Agreements, Kind Treatment to Foreigners.[3] The following are a few of the instructions given under the last-named subject:

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[1] *Japan Evangelist*, 1905, p. 233 f.

[2] *Japan Gazette*, in *Japan Evangelist*, July, 1907.

[3] *Japan Mail*, 1905.

Never call after foreigners passing along the streets or roads.

When foreigners make inquiries, answer them politely. If you are unable to make them understand, inform the police of the fact.

Since all human beings are brothers and sisters, there is no reason for fearing foreigners. Treat them as equals and act uprightly in all your dealings with them. Be neither servile nor arrogant.

Beware of combining against the foreigner and disliking him because he is a foreigner; men are to be judged by their conduct and not by their nationality.

As intercourse with foreigners becomes closer and extends over a series of years, there is danger that many Japanese may become enamored of their ways and customs and forsake the good old customs of their forefathers. Against this danger you must be on your guard.

Taking off your hat is the proper way to salute a foreigner. The bending of the body low is not to be commended.

Hold in high regard the worship of ancestors and treat your relations with warm cordiality, but do not regard a person as your enemy because he or she is a Christian.

The students of Japan are most easily reached with moral teaching, and as a class, they need moral food most. Much concerned on account of the immorality among the students of the country, Mr. Makino, Minister of Education, in 1906, issued an instruction in which he says: "Among the youth of both sexes I detect, to my regret, a tendency to occasional despondency and to ethical decadence." He found that luxury, dissipation, shamelessness were rife among the students, and that indecent publications and pictures were freely circulated. Indirectly, the Minister's instruction is a confession that the principles of morals as formerly taught in the schools are inadequate, and he earnestly seeks a cure. Repressive measures have been tried, but these have not answered.

Professor F. Matsumoto finds six different causes for the immorality and the *hammon* (mental unrest) so prevalent among present-day students: (1) A political cause, in the total change in the system of government at the Restoration. (2) A social cause, in that the difference between the rich and poor is constantly becoming greater. (3) A moral cause, in the confusion caused by the different moral systems taught. (4) A religious cause, in the inadequacy of the old religions. (5) An educational

cause, in that true teachers are very few. (6) An intellectual cause, in the constant and rapid changes in all departments of thought.

There is indeed moral and mental unrest in student society. Old restraints have been ruthlessly torn down, and new moral forces cannot be erected in a day. The present condition is a necessary and unavoidable step in the evolution of a new moral order. It must be said for the students, that many of them are eagerly seeking some firm moral foundation on which to stand. A disproportionately large number of students are found among the members of the churches. Most of these can read English. "This means the inflow of Christian ideas and interests. There is quite a general assent to Christian ethical standards among those who are not yet members of churches, but this assent has not yet been lifted to a distinctly religious plane, which alone can make it vital and permanent and controlling."[1]

Dr. Tetsujiro Inoue thinks the morality that will be produced by the general revolution of society will be a compound of Orient and Occident, of patriarchism and individualism. He doubts not the possibility of such an outcome as he has seen the blending going on before his eyes. "The firm resolution of Christianity which faces death without fear is like that of *Bushido*. It is, therefore, not impossible to harmonize Christianity and *Bushido*."[2]

The picture which Japanese moralists draw is, as a rule, rather gloomy, but light is appearing on the scene, and no one will deny that some of its most powerful rays are coming from the Western horizon. Even in business morality a change for the better is taking place.[3]

The home has been greatly purified; the individual now has real rights; woman has made wonderful advancement in every

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[1] E. Kashiwai and T. Komatsu, in *Japan Evangelist*, December, 1907, p. 428.

[2] Dr. Tetsujiro Inoue, "Ethics and Education," in *Japan Mail*, 1908.

[3] A missionary who is not too pro-Japanese, has said: "That the Japanese are improving in commercial morality is true, and a thing to rejoice over. I doubt not that in general, truth telling is somewhat more popular than it was about forty years ago."

way, and the presence of the missionaries has broken down much of the former race prejudice on the part of the Japanese. I once heard a Japanese minister remark, in a sermon on the great change which had taken place in the matter of race hatred. When Christian missionaries first came to Japan, he said, they were called *Yaban* (barbarian), then *Aka-hige* (red beard), then *Yaso* (a corruption of Jesus), after that *Ijin* (a foreigner), then *Seiyojin* (a Westerner), and now they are called *Beikokujin* (Americans). He thought this showed remarkable progress towards Christianity.

The coming of Christianity to Japan, some forty years ago, created such an excitement throughout the land that the decadent old religions were shocked out of their slumbers. The Christianity that was then preached was intensely warlike and iconoclastic. In many cases it endeavored first to break down the ancient religious institutions, because these, it was believed, were the devil's strongholds; and then it hoped to build the kingdom of God on the general debris. It is easily seen that any method of religious propagandism so largely antagonistic—and so unwise, as many now believe—carried on by "hated" foreigners, would arouse intense opposition. In the early days this opposition among the Buddhists often expressed itself in volleys of stones hurled at the churches or the houses of Christians. Public meetings were held at which Japanese Christians were branded as "traitors who wished to deliver their country into the hands of foreigners." It is said that one priest went about the country preaching against the use of kerosene, because it was a foreign product.[1]

But contact with Christianity brought Buddhism to realize its own weakened condition, and soon imitation of Christian institutions and methods was substituted for physical opposition. As a consequence, a reform movement was organized among the younger element of Buddhism, which had as its aim the adjustment of an old faith to present needs.[2]

[1] Cary, *Japan and Its Regeneration*, p. 92.

[2] Lafcadio Hearn somewhat unsympathetically says, "A result of missionary efforts, much more significant than the indispensable yearly reports of

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It is no doubt true that morally and educationally, the standard of the priests has been immensely improved, because of contact with Christianity. Moreover, Christianity has given them new methods of work. Preaching, among the Buddhists has become very common, and the teachings given are often identical with those of Christianity. Literal quotations from the New Testament have been used by priests, the source of the doctrine, of course, being left unmentioned.

There are Buddhist Sunday-schools, Y. M. B. A.'s (Young Men's Buddhist Associations), Buddhist schools for women, orphanages, temperance societies and many other organizations for charity. The Buddhist sacred book is carefully bound with "divinity edges," and in shape and size is very much like an ordinary copy of the Bible.

Thus Buddhism has learned, to some extent at least, to fight with Christianity's weapons, and has again become somewhat of a missionary religion. Missionary stations have been opened not only in Japan, but also in Korea, Shanghai, Amoy, Hawaiian Islands and even in San Francisco. At the last-named place a periodical is published called "The Light of Dharma." The Eastern Asia Buddhist Society has been formed for propagating the doctrines of Buddhism, both at home and abroad. The Imperial Eastern Association has for its object the translation into Japanese of Thibetan, Mongolian and Manchurian Buddhist Scriptures.[1]

But there is also another tendency noticeable among the adherents of the old religions. The limitations of Buddhism are glaringly brought out by the more active and energetic faith of the West. Many have become members of the Christian Church,

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new conversions, has been the reorganization of the native religions, and a recent government mandate insisting upon the higher education of the native priesthoods. Indeed, long before this mandate, the wealthier sects had established Buddhists schools on the Western plans; and the Shinshu sect could already boast of its scholars educated in Paris or at Oxford—men whose names are known to Sanscritists the world over."—Hearn, *Kokoro*, p. 193.

[1] *Bibliotheca Sacra*, January, 1905, p. 1 f.

while more have become theists, and still others say that Buddhism is not a religion, but a system of philosophy. Not long ago, a Buddhist priest, at a funeral, told his hearers that Buddhism was fit for this world only, and that if they wanted real consolation, they should go to Christianity for it, for that was the only religion from which it could be derived.' A few years ago, a priest brought his daughter to the Christian school with which I was connected at the time. When asked why he had decided to send his daughter to a Christian school and not to a Buddhist one, he replied that Buddhism was good enough for an old man like him, but it was not good enough for his daughter.

Perhaps this Buddhist dissatisfaction is most authoritatively stated by Dr. Senjo Murakami, one of the learned priests of today, in an address delivered at a large Buddhist gathering, held in Tokyo in April, 1905. He said: "You may be proud of the thousands of Buddhist temples here in Tokyo, but what are they? They are the temples where dead men gather. There is not a single temple where really living men could come to listen to the teaching of Buddha and to cultivate their mind. When I see that Christianity owns everywhere in Tokyo large church edifices for men of action to come to, I feel so ashamed that I know not what to do."' These words, coming from the highest authority, plainly show that, though there is a reform movement on foot among some sects of Buddhism, there is a very sad lack in the ancient faith of living religious power. The same is even more true of Shintoism, which has been officially dropped from the rank of a religion.

Japan Evangelist, October, 1908, p. 375.
Japanese Evangelist, December, 1905, p. 415.

CHAPTER IV

INFLUENCE OF CHRISTIANITY ON PHILANTHROPIC AND SOCIAL WORK IN JAPAN

Paternalism. Extra-Ecclesiastic Christianity. Public Charity. Salvation Army. Peace Movement. Temperance Work. Red Cross Society. Orphanages. Prisoners and Released Prisoners. Reformatory Work. Lepers. Medical Missions. Young Men's Christian Associations.

In old Japan, paternalism was the keynote to the whole structure of society. The head of the family was responsible for all that belonged to his circle; the head of the village, for all his villagers, and the lord of the manor felt responsible for all his subjects. Under this regime, if carried out strictly, "sweet charity" had hardly a place. Strict paternalism, however, cares only for its own group, *i. e.*, its charity begins at home and ends there. It cares not how people fare across the line. But even this rather narrow philanthropy was instrumental in doing great good in a country where famines and fires, tidal waves and earthquakes are of so frequent occurrence.

In one respect, paternalistic charity has a great advantage over the charity of the West. It knows how to prevent pauperism. This, of course, is the most scientific charity. In the West, through the influence of Mediæval theology and a narrow interpretation of passages like "the poor ye have always with you," indiscriminate encouragement of the beggar was supposed to secure a pass to heaven on the part of him who bestowed this so-called charity. With this erroneous idea Japan never had to contend, hence her notable progress along the line of preventing poverty. But Christianity always has had a broad view of charity—all men have souls and all men are brothers. This

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spirit of Christian love is transfused through the whole social fabric of Europe and America, and this is what Japan also needs, and she is fast learning it from the West; so fast that after the San Francisco earthquake $240,000 were sent by Japan to the suffering people there. It is no credit to America that San Francisco, a few months later, saw fit to make a desperate effort to drive all the Japanese children out of her public schools.

A clear idea of how much Japan has received from the West can be obtained by thinking of these influences under the headings of (1) Western civilization, (2) extra-ecclesiastic Christianity, and (3) Church-Christianity. As for the civilization of the West, Japan long ago decided to take the whole of it, and she is adapting, and in some instances, improving on these institutions. Her constitutional monarchy, her educational system, her medicine, her railroads, her postal, telegraph and telephone systems, her army and navy, are directly modeled after those of the West. No proof that this is a fact is needed. Japan has simply done what it is natural for anyone to do—first, sought self-preservation and self-development in a material sense. Bread, and what is necessary for physical life, come first on the *menu* of nations, as well as of individuals. But with civilization *per se*, I am not concerned in the present treatise.[1]

Japan, however, is also fast accepting what has been called extra-Church Christianity. By this is meant large-hearted philanthropy, benevolence and charity. It must never be forgotten that one reason why the Japanese have been such apt learners in this line is because they have been prepared for it by Buddhism through its doctrine of kindness. Nor am I assuming that Christianity is the only power in the West that makes for charity. The Jews, per capita, no doubt, give as much or more for charity as the Christians do, but they have never yet offered to

[1] Personally, I firmly believe that Christianity has had an immense influence on the progress of the material civilization of the West. But as it is impossible to designate definitely where, and how much, this influence is, I shall drop this factor out of my estimate of the influence of Christianity in Japan.

Japan the religion upon which they base their charity. What Japan has learned in her own country about Western philanthropy was taught her by Christianity alone.

Whether Japan has to any great extent accepted Church-Christianity or not, will be answered in the next chapter. At present let us see what forms Christian charity is taking in Japan, and try to estimate its influence on society in general. Before describing the private eleemosynary institutions, it should be stated that the government, in 1899, enacted Relief Regulations, by which it is provided that each prefecture "should create, for the purpose of giving relief when any calamity overtakes the whole or any part of its territory, a Relief Fund, with a minimum limit of *yen* 560,000, the central government undertaking to hand over every year for ten years an amount proportioned to sums locally raised for this fund." The entire fund now amounts to over thirty-two million yen, and disburses about 100,000 yen annually. The state also cares for 19,000 paupers and about 2,300 foundlings, at a yearly cost of nearly 250,000 yen. Most of the larger cities and also the several prefectures conduct very successfully various kinds of charitable institutions.[1]

The following is a bare outline of the social work which Christianity is doing in Japan:

Salvation Army.—This world-renowned organization has forty corps and outposts throughout Japan, its headquarters being Tokyo. Much direct evangelistic work is done, but the Army is, of course, best known for its charitable and social institutions. A Seamen's Home and a Salvation Army Hotel are being conducted in Yokohama. Women's Rescue Work is also being carried on. One of these rescue homes is in Azabu, Tokyo; another one at Dalny, through which 217 women passed during the year, and 19 are now there. Another of these homes was conducted at Hakodate, but it was destroyed by fire some time ago. A Cheap Food Depot is situated in the poor district

[1] *Christian Movement*, 1908, p. 84.

of Tokyo, and a cheap lodging house at the same place. Their Labor Bureau has secured employment for an unnumbered host of men. The Army's sphere of usefulness is being enlarged by the establishment of a Student's Institute, a Home for Discharged Prisoners, a Nurses' Training Home and a free Dispensary.

The ardor and the patience with which the workers of the Salvation Army have entered their service, has been of great influence on Japanese society. Whenever a calamity occurs, wherever sin is the vilest, and where poverty is most abject, there the Army is the most active. They usually begin their remedial work on the socially sick after other doctors have given up the case. In some of the slum districts, the only name that the poor people know for Christianity is Salvation Army. A few years ago, when General Booth visited Japan, I saw 25000 people at a railroad station waiting to welcome the aged "soldier." On April 20, 1907, he was received in audience by His Imperial Majesty, the emperor, who was exceedingly gracious and expressed great sympathy with the "General's" objects and work.

Peace Movement.—While this movement is by no means limited to the Japanese and foreign Christians, they are, nevertheless, very active members of the society. Count Itagaki said, "As a citizen of a Far Eastern Empire, my thoughts are always clinging to the problems of international peace."

The Society publishes a monthly periodical, *Heiwa* (Peace), of which Mr. T. Oyama, of the *Mainichi Shimbun*, is the editor, with Mr. Gilbert Bowles, of the Friends' Mission, in charge of the English department.

Peace Sunday is being recognized by Buddhists and Christians alike; branch societies are being organized and literature in the cause of peace is circulated. Japan knows perfectly well that her social, commercial and industrial development and well-being depend on her peaceful relations with the rest of the world, and the remarkable growth of the ideas of peace is proof that she has learned to hate war. At this juncture, the spirit of modern

Christianity has had a remarkable opportunity to influence the life of Japan.

Temperance Work.—In the Presbyterian Church in Yokohama, about the year 1875, the first temperance society in modern Japan was organized. Buddhists and others, however, a thousand years ago, tried to propagate temperance principles; but only with the coming of Christianity was an organized attempt made on the part of the people. At present the total number of societies is 111, with an active membership of 8,500. Hon. Taro Ando is the president of the National Temperance League. Recently "the members of the League submitted a petition to the Minister of Education requesting him to exhort the principals and teachers of the public schools (Middle) to prohibit drinking and smoking. To this the authorities promptly attended and ordered all the middle schools in Japan, through the governors, to produce reports respecting the smoking and drinking of the teachers." [1] The world-wide tide of temperance has also touched the shores of Japan, and already has made some impression on the people in general.

Red Cross Society.—The Red Cross Society of Japan, with over 1,200,000 members, cannot strictly be called a Christian institution, because the great majority of its supporters are not adherents of Christianity. It is a powerful, semi-public, benevolent organization, founded in 1877 as an independent organization; but in 1887, after revising its regulations and taking the name of "Red Cross Society of Japan," it was officially recognized by the International Red Cross Society. It is the ready and very able dispenser of public and private charity for the country, and has done untold good in time of peace and war. Professor Clement says of this organization: "With Christian principles as a foundation, a Christian name and a Christian emblem for a banner, it must be recognized as a Christian institution." [2]

Orphanages.—Orphanages are institutions for which it is

[1] *Christian Movement*, 1908, p. 306.

[2] *Christianity in Modern Japan*, p. 136.

comparatively easy to secure funds. Everywhere the suffering of the fatherless and motherless little ones opens men's purse-strings. This fact, in connection with the lack of homes for the orphaned when Christianity came to Japan, has caused a great number of these institutions to be established. In 1907, the Christians had fifteen orphanages, the Buddhists ten, and there were thirteen others that have no acknowledged religious preference.

The Christian orphanage at Okayama is by far the largest and best in the country. Mr. J. Ishii, a fine Christian gentleman, opened this institution in 1887 and the work was a success almost from the start. In twenty years, it has so grown in size and influence that in 1906 its total receipts were *yen* 136,192.37, and the number of children cared for was 1,200. The Emperor of Japan saw fit to confer upon Mr. Ishii the Order of "The Blue Ribbon." He has also bestowed a grant-in-aid on this worthy institution. This was the first formal gift by the emperor to a pronouncedly Christian institution. There are now over ten thousand sustaining members in Japan who each contribute yearly a *yen* or more towards the support of this orphanage.

The famine that prevailed in the northeastern part of Japan in 1906, brought 825 waifs to this institution. Of these, 486 have been returned to their homes, so that the total number of children now being cared for is 726. The home has printing and other industrial departments, so that already there are many graduates who are independently earning their living as printers, photographers, merchants, barbers and the like.

The Sendai Christian Orphanage is also the result of the famine of 1906. About 300 waifs were gathered together at that time, and an appropriate home was established for them, largely by the missionaries. At present, 223 children are being cared for at an expense of about $500 a month.[1]

Work for Prisoners and Released Prisoners.—Taneaki Hara, one of the first Japanese converts to Christianity, was baptized in 1875, and is still an elder in the Shiba Church, Tokyo.

[1] *Christian Movement*, 1907, and 1908.

In 1883, he published a treatise on freedom, which was disagreeable to the government and for which he was put into prison. This gave him an opportunity to realize the urgent need of prison reform. Upon being released, he began to receive liberated prisoners into his own home. He gave up all his property for this work and in the course of fourteen years, according to his own statement, 305 men and women, thoroughly reformed, were led into higher and better lives.

In 1897, he established a home for ex-prisoners in Tokyo, and admitted 1,000 convicts, who were freed by the general amnesty after the death of the Empress Dowager. He says: "Those who come to my home for protection are ever welcome. I find work for them, teach them to save money and to enjoy happiness of home life." Seven out of every ten cases that have come under the influence of Mr. Hara have been saved to society, and thus society saved from them.

Reformatory Work.—Mr. K. Tomeoka, an active Christian man, spent a long time studying prison work and penology in New York and in the New England States. Later he studied in Germany and Great Britain. When he returned to Japan, he was appointed teacher of morals in the Sugamo prison in Tokyo, the best-conducted prison in Japan. He is now the instructor in the School for Training Prison Officials, and is also one of the influential advisers of the Government's Bureau of Charities.[1]

The work of child-saving appealed very strongly to Mr. Tomeoka, and soon he opened a private "Family School," as he calls it. It is a school for wayward children. Since his venture, and largely because of it, five child-saving institutions have been established by the government, and there are seven under private management. Recently Mr. Tomeoka's School received a gift of $9,000, which is a very respectable sum for private charity in Japan. It is not too much to say that the idea of saving children from becoming criminals, and the organization of a dozen or more institutions for this purpose, is due to the earnestness of one Christian man, Mr. K. Tomeoka.

[1] DeForest, *Sunrise in the Sunrise Kingdom*, p. 141.

Lepers.—It is not known how many lepers are mixed in with the fifty millions of population, but some one has estimated the number to be about 60,000. For these, nothing direct is done by the public. Four or five leper homes have been established by the Christians, largely missionaries. The cause of the insane and the leper has not yet touched the Japanese national heart very sympathetically, but strong influences are at work in favor of both of these unfortunate classes. In 1906, the emperor decorated with the "Blue Cordon of Merit" the founders of two of these leper homes, M. Core, a Frenchman, and Miss Hannah Riddell, an English lady, who is the first foreign woman in Japan to receive this distinction. This recognition of the merit of these persons has had a great effect on public opinion as regards lepers and their treatment.

Such an institution segregates the lepers, gives them the best medical care, provides them with all the comforts that they can enjoy, and brings to them the consoling power of the religion of Christ. But it is especially encouraging to note that the government is taking steps for the relief, and possibly the segregation, of all lepers in Japan, an intention surely encouraged by Christian initiative.[1]

Medical Work.—The medical missionary, in the early days of Modern Japan, with his gentle ministrations, did very much to remove prejudices against Christianity. It is said that some of those who had been healed by one of these foreign benefactors, were so filled with gratitude that they sometimes literally worshipped the missionary, or put his photograph among the objects of devotion on the "god-shelf." [2]

Usually, in the early days, the Japanese physicians were glad to gain from the medical missionaries some knowledge of foreign medicine. These medical men never were competitors of the Japanese physicians, as they usually worked in connection with the native doctors. Such men, like Drs. Hepburn, Berry, Mac-

[1] *Christian Movement*, 1907, p. 103.

[2] Cary, *Japan and Its Regeneration*, p. 111.

Donald and Whitney, have made an ineradicable impression on the Japanese nation. But the end of the medical missionary's day is fast approaching. He is no longer needed as a physician, as Japan has plenty of able physicians among her own people.

In 1904, there were in Japan fourteen Protestant hospitals and dispensaries, having thirty thousand patients a year, and the Catholics had seventeen such institutions. Many of the Japanese physicians are Christian men, and they have so deeply imbibed the spirit of charity, that many hospitals for the poor are being conducted by them.

Besides the Christian institutions specially mentioned, there are Factory Girls' Homes conducted in the large centers of industry; Rescue Homes, to give the fallen women another chance at life; Day Nurseries, such as the Aizawa Creche in Yokohama, where eighty babies are tended; Schools for the Poor, with hospital and dispensary added. Homes for the Blind are also kept up. This latter is a large field for charity in Japan, as there are two blind persons in every thousand of the population, which is just twice the percentage that holds in the United States. But the government has begun in earnest to care for its sightless citizens, though only a small part of these unfortunate people is as yet adequately provided for.

According to the report of Dr. J. H. Pettee, the following is a list of the principal private institutions of charity in the year 1907:

Class.	Buddhist.	Christian.	No Acknowledged Religious Preference.	Total.
Orphanages	10	15	13	38
Jizenkai (Charity Organizations)	..	5	8	13
Homes for ex-convicts	..	11	..	11
Asylums for the Blind	..	5	..	5
Leper Hospitals	..	5	..	5
Free Schools for the Poor	2	4	6	12
Free Kindergartens	..	5	..	5
Miscellaneous	1	3	3	7
Totals	13	49	37	99

YOUNG MEN'S CHRISTIAN ASSOCIATION.—The Y. M. C. A. is the most popular Christian institution in Japan. The Buddhists have imitated it by establishing a Y. M. B. A., thus praising its work more than words could ever have done. The emperor bestowed upon this Christian Association a grant-in-aid for the noble work which it did in Manchuria during the Russo-Japanese war. It is undenominational and does its work much more according to sociological principles than is the case with any other Christian body now doing work in Japan. It engages vigorously in evangelistic, educational and social and philanthropic lines of work, and is the agent of the Department of Education for securing suitable American young men as teachers of English in the Government Middle Schools. Through the instrumentality of the Y. M. C. A., the Conference of the World's Student Christian Federation was held in Tokyo, in 1907. This brought the leaders of Christian activity from twenty-five different countries to Japan, and this in itself gave Japan an opportunity to form an opinion as to what the influence of Christianity is in other countries.

The Association publishes the well-known magazine called "The Pioneer." It is also keeping up an Army Department, which is carrying on work among the soldiers in Tokyo and at Port Arthur. "The total number of young men in attendance at all Association Bible Classes each week has averaged over 1,300, in addition to 450 evening school students who have received religious instructions." [1]

One of the latest additions to the general Y. M. C. A. work is the establishing of Student Hostels. American University friends gave $50,000 for the erection of these dormitories. They are fast being erected in the larger student centers, such as Tokyo, Osaka, Kyoto and Sendai. "These hostels have the hearty approval of the school authorities, who realize that they exert a strong, wholesome influence upon the student body."

It is to be noted that Japan always goes to the Christian countries for a model when she wants to introduce any kind of social

[1] *Christian Movement*, 1908, p. 249.

reform work. The countries of Buddha, of Islam, and of the Brahmins have not contributed a single institution of this nature. The people of Japan possess Buddhist kindness, and to this they are glad to add Christian love. The result is a fast-growing, large-hearted philanthropy. In the Japan Year-Book for 1906, the following testimony appears: "It is a significant fact that by far the greater part of private charity work of any large scope is conducted by Christians, both natives and aliens."

The government very wisely has asked some Christian men to give advice in the conducting of public charities, and largely by them the foundation of a magnificent modern, scientific system of social reform has been laid. Japan is in dire need of this reform. Dr. J. H. Pettee, in his article on "Charities and Social Reform," in the Christian Movement of 1908, says: "It all totals a large amount of helpful ministry over which we rejoice. But so long as Japan registers an average annual roll of 9,000 suicides, 1,200 murders, a "drink bill' of *yen* 300,000,000, uncounted millions won and lost by a variety of gambling devices, notwithstanding fairly strict laws against this evil, and the open sore of prostitution with its awful consequences; besides the periodic ravages of fire, flood, drought and earthquake, it is evident that much yet remains to be accomplished. The practice of benevolence still remains a necessity as well as a virtue."

Japan has fully realized that men and women are her most important national asset, and, therefore, she is accepting extra-ecclesiastical Christianity, which aims at the loving treating of all her sons and daughters, fortunate and unfortunate.

CHAPTER V

THE JAPANESE CHRISTIAN CHURCH

Its Size. Rate of Increase. Independence. The Masses Still Unreached. A Questionnaire. Obstacles to Rapid Growth, External and Internal. Co-operation. Tendencies in the Japanese Church. The Church Japonicized. Conclusion.

We have seen that the moral ideals and benevolent spirit of Christianity are finding an earlier welcome in Japan than are the dogmas of the Church and the form of its organization. Anyone who considers the laws of social development, will not be surprised to find that ecclesiastically the Christian religion has thus far found less favor among the Japanese than its more material blessings and ethical standards. Indeed, the opposite course, among an independent and enlightened non-Christian people, would be quite unthinkable. In Europe, during the Middle Ages, when the pope's power was well-nigh absolute, the semi-barbarous Teutons became Christian by first accepting the Church as an organization, including its main doctrines, and later and very slowly, they grew into Christian morality and philanthropy. But in Japan, as has been noted, the order of Western influence has been, first, Western civilization, second, Christian benevolence, and the third step would naturally be institutional Christianity; but this step has not yet been fully taken. It would, however, be unwarranted to assume that because Japan has not adopted the Occidental form of the Christian Church, she will never accept *any* form of it. Let us see what the facts in the case are.

Japan is really the first highly civilized, non-Christian country that Christianity has ever tried to win to its faith, and this puts the religion of Christ to a new and peculiar test. From this

point of view, there is, at present, no other non-Christian nation that is religiously of such vast importance to the scoiological student as Japan.

Fifty years ago, the three principal forms of the Christian Church —Roman Catholic, Protestant and Greek Catholic—began to propagate their faiths in Japan. The Roman Catholic form has come from France, the Protestant mainly from America and England, and the Greek Catholic form has come from Russia.

There are 1,031 foreign missionaries in Japan, and 1,847 Japanese workers who devote all their time to Christian work. The number of communicant members in all the churches is 161,-228 (1908). This number of church members represents probably half a million of adherents, that is, one Japanese out of every hundred is an adherent to Christianity, while one out of every three hundred and twenty of the population is a baptized Christian.

The Christians are distributed all over the Empire, though there are centers in which the proportion is much larger than in other places. The prefecture that has the most Christians in it is Nagasaki, which has 33,819. Tokyo city stands next, with 28,119. Hokkaido follows, with 7,105; then comes Osaka, with 6,781, followed by Kanagawa, with 5,377. Miyagi-ken stands sixth, with 5,143. There are prefectures like Fukui which have less than two hundred converts. Where the means of communication are bad or where Buddhist influence is strong, the number of Christians is small, but there is not a single prefecture that has no Christians residing in it.[1]

The rate of net increase of church membership in 1901 was four and three-fifths per cent., and the increase of population in the same year was one and one-fifth per cent. For the year 1907, the net increase in the Protestant churches was eleven and three-fifths per cent., while the corresponding increase in population was about one and two-fifths per cent. No report of the Catholic gains is available for this year, but it is probable that the rate of increase is less than that of the Protestants.

[1] *Japan Weekly Mail*, Dec. 28, 1907.

When we remember that on account of the influence which the missionaries have wielded in the past the organization and doctrines of the church have largely been foreign and un-Japanese in form, the above rate of increase is quite remarkable. But perhaps a better criterion by which to estimate the real strength of the Church as it now exists, is its financial ability. In this respect the showing is not encouraging. In the beginning of the year 1908, the Protestants had only seventy-nine churches that were wholly self-supporting. And it must be remembered that into the treasuries of even some of these self-supporting churches the individual missionaries pay a considerable sum, though the missions as bodies do not do so; and so far as the putting up of their church buildings is concerned, a very great share of the money came from America and England. The Roman and the Greek Catholic churches report no self-supporting congregations at all. The Protestants, besides the seventy-nine self-supporting churches, have 350 churches that are partly self-supporting and a large number of smaller preaching places. They report the number of church buildings at 285, the number of Sunday-school teachers and scholars in 1,006 Sunday-schools as 84,160.

The desire for self-support is slowly growing, but the desire for independence is many times stronger. This longing for independence from foreign help, or rather from foreign domination in the Japanese Church, has been immensely deepened since the close of the Russo-Japanese war. The Christians who helped to overcome the great European power on the field of battle, feel that they are also able to take care of themselves in matters ecclesiastical; and what is felt most keenly of all is the ineradicable notion that the acceptance of money and service from foreigners is humiliating to Japan, that it holds her people up as international inferiors. No language can describe the intensity of this feeling. The Japanese nature will never brook any invidious discrimination. In this feeling lies the basis of a possible independent, self-supporting and self-propagating Christian Church in Japan. But under the immediate circumstances, this

very feeling may also be a hindrance to the healthy development of the church.

As to who the Japanese Christians are, it can be truthfully said that all classes are represented. No doubt the majority are *heimin* (commoners), but these are present in no larger proportion than that which holds in the whole population. A large per cent. of the preachers and the members are of the *samurai* class. Doctors, lawyers, teachers, students and retired people, are largely represented in the church membership. Not many merchants or business people, and consequently but few wealthy people, are to be found in the churches. One reason for the absence of merchants is that they have always been considered as being at the very bottom of the social ladder, and, therefore, not very much effort has been made to reach them. But another, and more weighty reason, is the fact that the merchants do not believe that becoming Christians would help them in making money.

After the best has been said that can be said for Japanese Christianity as it now is, the fact remains that, socially, the masses of the people have not yet been appreciably touched. With this statement agree many of the representative missionaries and Japanese Christians. Dr. Nitobe, in "Bushido," says: "As yet Christian Missions have effected but little visible in moulding the character of New Japan." The Rev. William E. Lampe, Ph.D., though gratified with the progress that Christianity has made in Japan, yet is of the opinion that the real task of Christianity in Japan is still ahead of her.[1] Dr. S. H. Wainright, in an address, said: "Yet on the whole we have not measured up to our ideals in the popularization of religion in making the light and strength of the Gospel a blessing to the masses." [2] The Rev. Dr. Thompson, one of the oldest missionaries in Japan, gives it as his opinion that "the work of Christianizing Japan, broadly speaking, still remains to be done," [3] and Mr. William T. Ellis, who has recently

[1] *The Japanese Social Organization.*

[2] *The Christian Movement*, 1905, p. 203.

[3] *Report of Tokyo Missionary Conference*, 1900, p. 123.

made a very thorough investigation along these lines, gives this as his impression: "As yet the coolies and the lowest class of the Japanese social system generally, are practically unreached." [1]

About six years ago, some sixteen representative Japanese teachers sent the following questionnaire to over 4,500 college and university students in Japan:

1. "Do you believe in religion? Are you at liberty to believe in it if you wish?"
2. "Have you any desire for religion?
3. "Have you at any time believed in religion? If so, and you have relinquished that belief, state your reasons for this course.
4. "If you believe in no religion, what do you depend on for regulating your daily conduct? Do you dislike religion? If so, why?
5. "If you do not believe in religion yourself, do you recognize its necessity for others? If so, on what ground?"

Only 952, or about one-fifth of the number addressed, sent in answers. From these answers it was learned that less than half of the young men had been subject to any religious influence in the home. Fifteen per cent. had been affected by religion at school. Most of these had been students in Mission Schools at some time in their lives. About one-third of these had been drawn to religion by biographies of great men. Others thought that all religion was superstition. They were opposed to Christianity because they were taught that it was antagonistic to State interests; still others said that the teachings of science and the immorality of some of the professors of religion kept them from adhering to religion.

Of the 952 young men that sent in replies, 555 confessed non-belief in religion; all except 134, however, had desire for religion, but found intellectual difficulties in the way. As to ethics, most inclined to subjective standards and away from codes or the creeds of the religions.

Outside of the Christian schools—and this questionnaire was

[1] *Outlook*, Jan. 16, 1909, p. 133.

conducted outside of these—I believe that this result is a fair representation of the religious life of Japanese college students. The principal reasons for religious indifference are also well brought out, and the proportion of names representing the four religions, seems to me to be reliable. The adherents were divided as follows: Buddhists, 231; Shintoists, 18; Confucianists, 24; Christians, 68.

Facts such as these show clearly that Christianity has not yet become the religion of the Japanese as a people. but it is also evident that, notwithstanding tremendous obstacles, the great religion of the West has gained a rather firm foothold. The hindrances and problems which have caused the slow growth of the Church in Japan are of two kinds—external or foreign, and internal or native. For the former, the missionaries and the home churches which they represent, are responsible, and for the latter kind of hindrances, Japan and the Japanese are accountable.

External Obstacles.—In the first place, it should always be kept in mind that the missionary works under a natural handicap of tremendous proportions. In comparing him with church workers at home, if equally efficient service is desired, the missionary must be, by all odds, the stronger man at the start. He has to teach and preach in a foreign language, among foreign people, whose customs and manner of thought he does not know and never can fully know, and where he has no social standing and sympathy except that which his own ability and character perforce give him. Physically, too, he is somewhat like a fish out of water. He can by no means do the same amount of mental work in a given time that he could do in the land of his birth. The very large number of nervous break-downs that continually deplete the missionary ranks is a sufficient proof of this fact. But in some cases, the neurasthenia prevalent among missionaries is aggravated by uncongeniality and the not infrequent petty differences among them, which sometimes develop into quarrels that are known to the public abroad and at home. Missionaries, it must be remembered, are just about as human as

Christians in the home-land are. Moreover, the selection by the missionary of co-workers that are congenial is often totally impossible on the mission field.

But the foremost of the outside obstacles to the rapid establishment of the Christian Church, is the fact that Christendom is not Christian. If all the people living in the so-called Christian countries were *real* followers of their Master—even though they followed Him at a distance—Japan would long ago have accepted the faith. Says Prof. Arthur Lloyd, of the Tokyo Imperial University: "The people who will ultimately convert Japan are not so much the missionaries (though I, who know them and have been of them, know their high worth right well) as the clergy and laity in the home countries. The Japanese reads our papers and magazines and knows all our religious discussions; he travels the whole world over, note-book and pencil in hand, and makes many an observation that we foreigners little suspect. He has an intense admiration for the practically useful, and when he sees our faith in what he considers its native soil, bringing forth fruits of unmistakable good living and a civilization truly Christian, he will not hesitate to adopt anything that is pure, just, holy or of good report, for his own ethical creed has taught him to lay aside all blind prejudice and look at everything with an open mind." [1]

But our well-filled prisons, our notorious divorce cases, our drunkenness, our prostitution, our grasping greediness, our denominational and congregational quarrels, our conflicting definitions of the church, the decline in the number and intellectual character of the students for the ministry, the almost regular absence of the men from the churches, and the steady growth of indifference in general, are facts which the Japanese know, perhaps, better than we do.

Missionaries speak of the universal brotherhood of man, but our home countries build up one wall after another to show the world that as a people, we do *not* believe that all men are brothers.

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[1] *Japan Evangelist*, August, 1908, p. 290.

First comes the high tariff wall, which says, in no uncertain accents, "We will not let you deal with us unless you pay from fifty to a hundred cents on the dollar for the privilege of doing so." Then there is the immigrant-exclusion wall, which says to the Japanese workingmen, "You are not worthy to enjoy the same food and conditions that we enjoy; we are afraid that you will get the better of us in open competition, therefore, we are going to show our brotherhood by locking you out, just as you did the rest of the world a hundred years ago." And finally, the highest of all, comes our race-hatred wall, by which we express our assumption that God's love ends where the white skin ends; that the Anglo-Saxon race has a monopoly of the blessings of the Almighty, and that the divine omnipotence exhausted its store of gray matter when the brains of the white race were created. These proclamations of the absence of real brotherhood come with such resounding peals across the Pacific that the "poor missionary," with his story of love, cannot even hear his own voice above the general din. In our self-established superiority, we *pity*, but very rarely *love*, a non-Christian of another race, forgetting that pity is a proud and heathen feeling and not a Christian one. Ordinarily, it is a sentiment that involves a "looking down" upon a being less fortunate than ourselves, and ought to have little place in the soul of a Christian.

A second hindrance to the rapid growth of the Japanese Church is the fact that Protestantism is not now, and hardly ever was, Protestant. The heart of the Reformation in the sixteenth century was that individual faith in Christ is the centre and source of the religious life, and that a man's conscience must not be barred by any external authority. In the thought of Schleimacher, Protestantism makes the relation of the individual to the church depend on his relation to Christ, while Romanism makes the relation of the individual to Christ depend on his relation to the church.

But even from the beginning of Protestantism, there were those who made *theology* the vital issue, and who were absolutely intolerant of any and all opinions other than their own. The funda-

mental principle of religious liberty, that "the majority has no right to bind the conscience of the minority," was flung to the winds, and they soon began to burn heretics.[1]

It is a great delusion if the home church thinks that the Japanese do not know that some Protestants do not commune with others that some re-baptize those who have been baptized by others, that some churches will not give letters of dismissal to any other body, that a sixteenth century system of theology is in many cases the basis of church membership, rather than a truly religious life.

It is only natural to expect that foreign missionaries should commonly continue in the theological way in which they have been trained; but be it said to the honor of a large number of the missionaries in Japan, that they are more liberal, more truly Protestant and less "respecting of persons" in their loves than many of the Christians who stay in the home land. To prove this, I need but mention that church union is much farther advanced in Japan than in America. In Japan, there is only one Methodist Church; seven Presbyterian and Reformed missions are all one in the Japanese Church; all the Baptist divisions are united in Japan, and more than this, consultations among some of the Protestant bodies are continually being held with a view to organic union. In methods of church work, also, there is unanimity to a much larger degree than is the case in America.

Nevertheless, there are those among the missionaries who, as has been suggested before, unconsciously and consciously are

[1] A good example of this spirit is that of Hohenegg, a Lutheran court theologian of Saxony during the Thirty Years' War: "For it is as plain as that the sun shines at midday, that the Calvinistic doctrine is full of frightful blasphemy, horrible error and mischief, and is diametrically opposed to God's holy, revealed Word. To take up arms for the Calvinists is nothing else than to serve under the originator of Calvinism—the devil. We ought, indeed, to give our lives for our brethren; but the Calvinists are not our brethren in Christ; to support them would be to offer ourselves and our children to Moloch. We ought to love our enemies, but the Calvinists are not our enemies, but God's."—Adams, *Civilization During the Middle Ages*, p. 439.

trying to make American Christians out of Japanese people. This is an utter impossibility, especially with a people so proud and so ultra-nationalistic as the Japanese are. This same class of church workers begin their missionary work by trying to demolish every vestige of the religious institutions that Japan has built up in two thousand years—faiths that have served and preserved the nation through all these years. Such missionaries have utterly forgotten the oft-repeated principle of Christ, "I came not to destroy, but to fulfil." How much wiser the great foreign missionary Paul was, who found that the Jewish religion which he had cast off was, after all, a "school-master leading to Christ."

The candid person who knows what Buddhism and Confucianism are, and has seen that in some respects they coincide with Christianity, will very gladly confess that these also are schoolmasters leading to Christianity, and that the mission of Christianity here is, as it was in Christ's time, to fulfil and not to destroy. In order to judge how faithful schoolmasters these two religions have been in leading the Japanese people nearer to Christianity, it would only be necessary to study the religious condition of the people as it was previous to the introduction of Buddhism into Japan, in 552 A. D. No one can doubt for a moment the immense improvement of society that has taken place through the former efforts of these religions.

The missionaries belonging to this class have purposely failed to make plain some connection between the lower religion of their hearers and the higher one to which they would lead them. As has often been pointed out, the ethical elements in Buddhism and Confucianism might easily form a splendid bridge between them and Christianity. Nothing worth mentioning has ever been attempted along this line by the missionaries; and, indeed, this harmonizing must be done by the Japanese Christians themselves.

Too often the relation of the past to the present is totally ignored, and a large part of the missionary work is still done in absolute disregard of all sociological principles. Intolerance

against the most sacred foundations of Japanese society is preached, and when some Japanese assume the right to love these institutions, there are missionaries who call it the extreme of wickedness.[1]

It is quite certain that unless Christianity can be introduced without doing violence to the national spirit, and having some regard for the religious instincts of the people, it will never be introduced—just as our European ancestors would never have accepted it, if modification had been impossible. The wise missionary will honestly and earnestly present the Gospel to the Japanese, and endeavor to plant it in the new soil, but he will never try to build Japan's social institutions. For, that is just as impossible for a foreigner to do as it it to digest and assimilate the food for somebody else's system.

Those who try to administer their own form of theology to the Japanese with directions of "touch not, handle not" have perhaps never taken time to consider that European theology itself is largely an accretion that has been gathered from the different peoples and their philosophies. Some scholars find Greek philosophy even in parts of the Bible. Men like Justin Martyr, Clement of Alexandria, and Origen spent their whole lives in harmonizing Christianity and Greek philosophy, and the result was the first Christian theology. Augustine took this Greek result and added to it Rome's contribution; and thus,in time, the simple Gospel teaching—which certainly has large social and democratic elements in it—by the mighty empire of pagan Rome was changed into absolute monarchy, and given expression in the ecclesiastical empire of the popes. The anchorite, the monk, asceticism, the worship of saints are directly pagan. "Many of the customs of our religious festivals are the result of the partial infusion of the Christian spirit into ancient popular

[1] "Never will the East turn Christian while dogmatism requires the convert to deny his ancient obligation to the family, the community and the government—and further insists that he prove his zeal for an alien creed by destroying the tablets of his ancestors, and outraging the memory of those who gave him life."—*Japan, an Interpretation*, p. 524.

customs." The Christmas-tree is a well-known example of this. The Germans also made their contribution to the general result, and the Puritans, in turn, did their part in shaping theology to suit their needs and religious sentiments. Refusing the Japanese the right to do what other countries have done, seems, to say the least, unjust. But we may feel sure that in this respect the Japanese, in spite of what foreigners may think about it, will do exactly what other races have done—take the matter into their own hands and proceed to make adjustments to suit their racial and religious feelings. It is the great glory of Christianity that it admits of such adjustment without losing its identity—that though passing through many vicissitudes, it continues to be the "power of God unto salvation to every one that believeth."

One more obstacle to the growth of the Japanese Church is the unsettled status subsisting between the missions and the native church, and the constant quibbling and quarrelling that on this account has been going on for the last ten years. The matter of the right of control over the native church and its activities has been a fruitful source of misunderstanding. At first, the missionaries necessarily had almost absolute power, but as the Japanese Church grew it naturally began to assert itself and to demand more rights. In the case of the Methodist, Congregational and Presbyterian-Reformed groups, the Japanese Churches are now absolutely independent. The missions and the respective native churches are now trying to co-operate. Roughly speaking, this means that the missionary is to furnish the funds, and the Japanese are to do the major part of the work. By an unwise use of money, the missionary himself sometimes has stood in the way of self-support. He has also frequently been charged with employing totally unfit workers. Sometimes the opposite complaint is made, namely, that the missionary is too miserly in the payment of the salaries of those who work under him. It goes without saying that the so-called co-operation does not run very smoothly, often having in it but little "operation" and no "co" at all.

It always is difficult for missionaries, as it would be for any-

one else, to live up to the spirit of John the Baptist—"He must increase, but I must decrease." Says Dr. Arthur Judson Brown, "It takes a great deal of grace for the missionary, after having been the supreme authority for years, to accept a place subordinate to that of the natives whom he has trained. Missionaries in some fields already find themselves in this position, and they would hardly be human if they did not feel uncomfortable. * * * Such a spirit of self-sacrificing independence (on the part of the native church) is far more helpful than flabby and supine acquiescence in external leadership." [1]

Very occasionally one meets with a missionary who seems to feel it his duty to undertake to do all the work of Paul, Apollos and God—"plant," "water" and "give the increase." Whether pleasant or unpleasant, in missions as in pedagogy, it is a principle of prime importance for the teacher to make himself *needless* as soon as possible. But so long as the missionary to Japan is really needed—as it seems he now is—it were wise if he kept himself well informed as to whether his particular services continue to be of the greatest worth. One way of testing his helpfulness would be to ask himself the question, whenever he is about to begin some new work, "Would a Japanese Christian of equal education with myself and of like spiritual character, approve of this work, and would he do it in somewhat the same way as I am going to do it?" If the honest answer to the first part of this question is negative, the obviously wise thing to do is not to do anything; and if the proposed methods should be such that they would in any way injure the cause that he wishes to promote, adjustment along this line would, of course, be imperative.

Internal Hindrances.—While Christianity asks for a new spiritual being, a large part of Japanese society still applies a purely objective test to religion. The general attitude of the nation towards religion is ultimately political. "Will it be for the good of the empire and the emperor?" seems to be the funda-

[1] Arthur J. Brown, *The Why and How of Foreign Missions*, pp. 161, 162.

mental criterion that is always applied. And in the proportion as the answer to this ever-present question has been affirmative or negative, has Christianity met with opposition or favor at the hands of Japanese society.

Some years ago the question of making Christianity the state religion by legal enactment was actually considered. "Twenty years ago Bismarck told a Japanese representative that Japan could never expect to be rated as a great world power until she became a Christian nation. That idea lodged in the Japanese official mind; and it sheds light on the recent religious history of the country." [1] From about 1885 to 1889, there was serious talk of opening the proceedings of the Diet by prayer, just as is done in some Christian countries. This idea was proposed in a public speech and it was greeted with enthusiastic applause. The actual adoption of such a bill was nearer than is popularly known, but fortunately the infant church was saved from this imminent danger. A commission was appointed to prepare a report upon the influence of Christianity in checking vice and crime abroad. This was done, and providentially, as it would seem, the report was such that an unfavorable impression was made on the lawmakers of Japan.[2]

Moreover, the opposition to the movement, at the psychological moment, threw a firebrand among the excited advocates of the measure, by strongly asserting that Christianity would undermine patriotism and would bring dire calamity upon the empire. This had the desired effect. A little later—in 1897—a movement to revive Shintoism was inaugurated by a number of influential men, who "issued a challenge to all Japanese Christians asking them to return plain, unequivocal answers to certain questions. The first three of these were: (1) Can the worship of His Sacred Majesty, the Emperor, which every loyal Japanese performs, be reconciled with the worship of God and Christ by Christians? (2) Can the existence of authorities that

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[1] *Outlook*, Jan. 16, 1909, b. 130.

[2] *Academy*, 66, 382.

are quite independent of the Japanese state, such as that of God, Christ, the Bible, the Pope, the Head of the Greek Church (Czar), be regarded as harmless? (3) Can the Japanese who is the faithful servant of Christ be regarded at the same time as the faithful servant of the emperor and a true friend of His Majesty's faithful subjects? Or to put it another way, Is our emperor to follow in the wake of Western emperors and to pray 'Son of God, have mercy on me?'"[1]

Of the rapidly decreasing number of Japanese who continue to urge these views against Christianity, Dr. Hiroyuki Kato is by far the ablest and most influential. He is a baron, who is now a member of the House of Peers, and who at one time was the president of the Imperial University in Tokyo. He is so ultra-nationalistic that he claims, in a book which he published in 1907, *Waga Kokutai to Kirisutokyo* (Our Country and Christianity), that one of the most poisonous doctrines of Christianity is its idea of a universal brotherhood. It is a cosmopolitan religion that takes no cognizance of any particular state, and places God on a higher throne than the emperor and his ancestors. He says, "We Japanese know of no being who is higher than the emperor." He states that Christianity is not suited to Japan, because it is too individualistic, while Japan is communistic. It is detrimental to the welfare of the country because it is superstitious, unscientific and really urges treason. Therefore, Christianity cannot claim the constitutional privilege granted to religions that are not detrimental to the State. Perhaps Dr. Kato's is the only great voice that continues to be raised against Christianity as a destroyer of patriotism; but there are many educated persons who would perhaps class most of the teachings of Christianity among human superstitions and totally unnecessary for moral greatness.[2]

[1] Otis Cary, *Japan and Its Regeneration*, p. 97.

[2] Professor Okakura says: "We do not see any convincing reason why morals should be based upon the teaching of a special denomination, in face of the fact that we can be upright and brave without the help of a creed with a God or deities at its other end." Prince Ito says, on the same subject:

The native religions, also, in some respects, or at least some of their adherents, may be considered as hindrances to the growth of Christianity. Individual members of these old faiths have had much influence in keeping Christianity socially tabooed. This is especially true in some sections of the country, such as Fukui Prefecture, where the Buddhist forces are especially strong. In some villages it is very difficult to rent a building for the purpose of holding Christian meetings. This opposition often has its main sources in the priests of the community. On the other hand, the priests are despised by a large part of society, and it is very natural for many of this anti-priest class of people to put the Christian preacher in the same class with the priests, thus giving him a low social standing. In many ways, there is a sort of a bloodless persecution against Christianity still carried on by the leaders of the old religions. But in the larger sense of the word, these religions are not a permanent hindrance to Christianity, but at bottom, they have unconsciously and unwillingly aided in preparing its way before it.

If the missionary represents a higher religion and a superior civilization, it is also certainly true that these are vastly more expensive than were the former ways of social life. The financial weakness of society in general and of Christians in particular, is a serious hindrance to the rapid spread of Christianity. This difficulty is most plainly felt by those Japanese Christians that have been educated abroad, who know exactly what salary the American minister receives, and how he lives. The Japanese thus educated—and a large percentage of the Christian students desperately seek after such an education—have more legitimate needs than one who has not been thus trained. But for such men to go back to their own primitive villages and there to work

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"I regard religion itself as quite unnecessary for a nation's life. Science is far above superstition; and what is religion, Buddhism or Christianity, but superstition, and, therefore, a possible source of weakness to a nation? I do not regret the tendency to free thought and atheism, which is almost universal in Japan, because I do not regard it as a source of danger to the community."—*Japan Weekly Mail*, Oct. 5, 1907.

at a salary of one-tenth the amount that his American brother receives, and under immensely greater difficulties and at loss of social standing, is a condition that cannot be fully understood by those who have never seen it. Moreover, the Japanese minister's salary is considered by his countrymen much more like charity than is the case in America and Europe, and the acceptance of charity, if it is called by that name, is terribly grating to the sensibilities of all Japanese. Hence, there is a tendency for those educated abroad to engage in teaching rather than preaching.

One more temporary hindrance is found in the peculiar trait of Japanese to follow leaders rather than principles. Great leaders are an absolute necessity to further any social movement in Japan. Of such, Japanese Christianity has far too few as yet. "The *Fukuin Shimpo*" [Gospel News (Presbyterian)], on this subject expresses itself as follows: "We are of the opinion that it is better to do nothing than to employ unsuitable agents. We are for beginning nothing until the right men are found, and for stopping work that has already been commenced if it is being carried on in an unworthy manner owing to the inferiority of the workers. There is nothing that does more harm to Christianity than the employment of unsuitable men as a temporary expedient till better men are forthcoming. Resort to this practice tends to keep men of character and talent out of the ministry."[1]

Thus the problems that call for solution by the Japanese Church are very real, and they are by no means few in number, nor easy to solve. But by closely observing the tendencies that are at work in that part of the native church which is most independent of outside control, the probable way out of these difficulties can even now be foreseen. Let it be repeated that this is a *Japanese* problem, and that the foreign missionary can be of help in the solution of it only when he recognizes that he must be the willing and only temporary servant, and not the master in the undertaking—that he must act in the capacity of brakeman rather than conductor.

[1] *Japan Weekly Mail*, Dec. 12, 1908.

To see the religious problem of Japan clearly, it is imperative that in our thinking we distinguish between religion and theology. Both of these elements necessarily enter into the problem, but not as co-ordinates. Surely we would have theology subordinate to religion. The proper relation between theology and religion may perhaps best be expressed under the figures of a scientific lecture on dietetics and a good breakfast. The Japanese prefer the breakfast. The simple religion of Jesus Christ is not repugnant to them; but, on the contrary, appeals mightily to them. Jesus was an Oriental, and his "untheologized" teachings they can very readily understand. It is vastly easier for the Oriental mind to *feel* Christ than it is for the Occidental, who is far more materialistic in his thinking. The loving and lovable personality of Christ is deeply appreciated by the Japanese. The fatherhood of God, a spiritual paternalism, can surely be grasped by people whose whole mode of thinking is paternalistic, and the worship of the Heavenly Father is not difficult to understand by those who worship their physical ancestors and their temporal ruler. The idea of the brotherhood of man is but the enlarged and deepened form of filial piety which is so indigenous to the Orient. And so far as self-sacrifice (*kenshin-gisei*) is concerned, the Japanese can easily give us useful lessons, for this is the very life of their society. Nowhere else in the world is there a like spirit of self-sacrifice shown as the patriotism of Japan portrays. The subjective basis for the adoption of Christianity is here, the object of worship only has to be changed. It is readily conceivable that the adjustment of Japan to the essentials of Christianity will be easy and perfect beyond any precedent. "It is an Asiatic religion offered to an Asiatic people. * * * Self-abnegation, idealism, the sacrifice of the present to the future—of ease, and even of life, to duty—seem to come more natural to the Asiatic mind than to the Western mind. Moreover, the religions of Confucius and of Buddha, which have helped to civilize Japan, are great religions, holding many truths of philosophy and ethics in common with the religion of Christ. No nation seems ever to have been so favorably situated to consider and compare the

great religions of the world, and choose the best, as is Japan today. Nothing can be forced upon her. She knows the defects of her own religious system; she can look abroad and study the fruits of every other system, and if she finds a better one, can take so much of it as she thinks is true." [1]

The Christian of the West needs not fear that the Christianity of the Japanese will not be Christian. What he may expect as a final result is that it is very probable that it will be more Christian than his own. The religious practice that will result from this Japanese interpretation and adaptation, will be Christian, but it will also be Japanese. Japan's intense nationalistic unity will make it easier for her than for any other country to refuse to accept divided Christianity—Protestant, Roman and Russian—and accept only the facts and documents of Christianity, and be the first nation to build up one undivided Christian Church.

No doubt, many difficulties will be in the way of attaining this result, but these problems and difficulties will be of a far different nature than the "five knotty points of Calvinism" and their ilk. How far the Japanese Church has proceeded towards this goal is the one remaining subject that claims our consideration. In the following extracts I shall let the Japanese Christians speak for themselves on this question.

Three years ago a Japanese Christian gave, in Tokyo, an address on "Christianity and Modern Japanese Thought." He said that the form of Christian truth most easily assimilated by present-day Japanese thinkers is the moral and social code of Christianity. They will readily understand if you say that God is Creator, or that heaven is order; but a God with personality is an idea hard for them to grasp. Even among Christians (Japanese) of the present time the number who have really comprehended this personal God is comparatively small.

A ready understanding will be met with if Christ is said to be a man of perfection, of perfect righteousness, or the like. But the divine nature of Christ they do not readily accept. If the

[1] *Harper's Weekly*, Sept. 30, 1905.

Holy Spirit is spoken of as an influence, or as the power of God, they will understand, but here again in grasping the existence of personality they have difficulty.

The weakness of mankind they well know. To make them take the next step, to grasp the sinfulness of sin, is the great problem. The conviction of a personal God and a sinful self is the key to unlock the ultimate secret of Christianity. Until this is really grasped, the other problems are unintelligible. The vicarious sacrifice of Christ does not find ready acceptance, while Christ's self-sacrificial spirit is heartily welcomed.[1]

Dr. J. Takagi, in an article that caused a great deal of comment, writes as follows: "Regarding the later developments of Christian thought, various criticisms can be made; but if we look at the original religion of Jesus Himself, there is nothing we can criticise. To-day there are two points open to criticism. The first point pertains to theological theories. For example, the theory of original sin, the theory of the fall of man, the theory of the incarnation, the theory of the atonement. For the most part, these theological theories developed after the time of Paul and were not found in the religion of Jesus. Of course, these theories are not pure invention, but looked at in the light of to-day, the greater part seem like idle discussion. The second point open to criticism pertains to rites and ceremonies, on which the Church has placed a disproportionate emphasis, explaining them as if they possessed a sort of magical efficacy." [2]

The editor (Japanese) of a well-known orthodox church paper writes as follows: "During the past few years certain Protestant churches have made great strides towards reaching a state of entire independence of foreign help, but there is one particular in which they have done next to nothing towards independence. They have made no serious attempt to found Divinity Schools of their own, where the doctrinal teachings of foreign missionaries shall no longer predominate. Our theological training schools

[1] Watson, *The Future of Japan*, p. 328.

[2] *Kaitakusha* (Pioneer), December, 1908. *The Future of Christianity in Japan.*

are run with foreign money and managed by foreign teachers. The *Kumiai Kyokai* (Congregational Church) which glories so much in its independence, has as yet taken no satisfactory steps for establishing a Divinity Hall, conducted on doctrinally and financially independent lines. It is only after this has been ac-accomplished by various churches that an adequate supply of properly-trained pastors will be obtained." It might be added that the editor of this paper has recently opened an independent Theological Seminary in Tokyo with remarkable success.[1]

Dr. Tetsujiro Inoue, a non-Christian scholar about as far-famed as Dr. Kato, and formerly as bitterly opposed to Christianity, in an address made before the directors of the Provincial Middle Schools, remarked that formerly Christianity in this country was not in agreement with the State, but that such is no longer the case. This admission caused great surprise at the time it was made and has since been the subject of much comment. The *Kirisutokyo Sekai* (Christian World) asks what difference there is between the new and the old form of Christianity, and comes to the conclusion that the Christianity to which in former years Dr. Inoue so strongly objected was the Occidental Christianity, which had been propagated here unchanged, whereas the Christianity of which the learned doctor approved to-day is Japonicized Christianity. It seems to be generally held, says the *Kirisutokyo Sekai*, that Christianity in schools can do no harm whatever to the Japanese State.[2]

Dr. Nitobe, professor of Political Economy in the Kyoto Imperial University, states his conviction regarding Christianity thus: "Up till recently Japan has been what the Germans call a 'Rechtstaat,' a legally organized state, a skeleton with little or no moral flesh on it. And it is to Christianity that we must look to give us the moral flesh. It is as a state and not as a society that we have made changes and progress, and now the time has come to make changes in society. This is dependent on the

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[1] *Fukuin Shimpo*, in *Japan Weekly Mail*, Dec. 12, 1908.

[2] *Japan Weekly Mail*, Oct. 15, 1907.

personal character of those in places of leadership and authority, and personal character is best improved or changed by Christianity." [1]

One of the best-known Japanese Christian papers advocates the following views:

"We are Christians, and we believe that Christianity, in a thoroughly Japonicised form, will be the religion of the Japanese people of the future. * * * Christianity has its great energy, its connection with Western civilization, and its readiness to adapt itself to the progress of the modern world, to depend on. These qualities in Christianity will certainly, in our opinion, secure its final success. But instead of exterminating existing creeds, it will certainly embody all that is best in them in its own form of belief. With the large importations that this will imply, Japanese Christianity in the future will differ materially from any form of Christianity known to history. It will have borrowed from Confucianism much of its fine moral teaching. It will be indebted to Buddhism for ideas which it has done far more to elucidate, emphasize and apply than Christianity has attempted, and from Shintoism it will take such elements as are part and parcel of Japanese nationality." [2]

It is not necessary to multiply quotations, though this could easily be done. It is true that testimony of exactly the opposite nature could be produced, but this would certainly not represent the most general feeling among Japanese Christians and others. It seems to me clear that the Japanese as a people are no longer unfavorable to essential Christianity, and are very well prepared by nature for accepting the Gospel; but they do not like to accept any un-Japanese accretions that may have gathered around it while travelling westward around the earth. They have already begun to make their own additions, their own adjustments and their own interpretations. They are beginning to lay the new foundation for their religious institutions, and it

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[1] *Japan Evangelist*, 1906, p. 89.

[2] *Kirisutokyo Sekai* (Christian World), May 16, 1907.

is very probable that the Christian world will have the blessed opportunity, in the not too distant future, of witnessing the erection of a noble building of which God is the builder, and the Japanese His faithful workmen.

Conclusion

To what extent, then, has Christianity been a social factor in modern Japan? We have seen that it has affected the government itself, though only in an external way; that some of the laws had to be made in conformity to Christian customs of the West; that a disproportionately large number of the members of the Diet are Christians. In education, also, traces of Christian influence are easily visible, especially so far as female education is concerned.

In the sphere of literature there is also evidence that Christianity is at work in Japan, though in this sphere the influence is quite recent, and not yet very thorough-going. In morals, through the placing of greater emphasis on the worth of the individual, the results of the Christian religion are very evident. The moral chaos in which Japanese society finds itself at present is somewhat ameliorated by it. The old religions of Japan have partly been favorably affected by Christianity and partly unfavorably.

In the world of philanthropy and social reform, Christianity has wholly transformed Japanese ideas. It has given a new and much wider meaning to charity, and the very forms of Christian benevolence have largely been adopted.

In the matter of institutional Christianity, no remarkable progress has been made, because this is something that cannot be imported and inserted into Japanese society at will; but as Christianity is itself Oriental, its essence finds favorable subsoil here. We have seen that the simplest, most primitive and least doctrinal form of Christianity suits the Japanese best; that they hear and read the message of Jesus and then think it out for themselves and apply it according to their racial needs, inheritance and development; that this process can best go on when all the foreign workers are real ministers (servants). The mis-

sionary is a power in his calling only when to some degree, at least, he is an incarnation of the spirit and love of Christianity and can interpret this spirit to the Japanese people; when, in his public and private character, he manifests a moral nature that is fitted to cope magnanimously with the difficult problems of life; when by experiment he exhibits to the people of Japan the best in Western civilization, and shows that this has its fountain-head in his religion. Under this influence it may be expected that the ideas and aspirations of Orient and Occident will be harmonized and fused. When that shall have taken place, may we not with reason look to Japan for producing a truer type of Christianity than the world has ever seen?

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